

18 A PRACTICAL
EXPOSITION
OF THE
Historical Prophecie
OF
JONAH:

Delivering sundry brief Notes in a
Cursory way concerning the mind of the Holy
Ghost in the several Passages.

*Hard things exercise the Reader, Plain things
nourish him.*

Imprimatur.

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L O N D O N :

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To the Right Worshipful my much honored Friend,
The Lady Cecilia Knollys,
All Health and Happinefs in the Lord.

IT is a very comfortable priviledge (good Madam)
vouchsafed to sincere and faithful Christians, that
being planted in the house of the Lord, they shall Psalm 92. 14.
still bring forth fruit in old age; when other trees
grow doddick and past fruit-bearing, these trees of Righteousness (by a singular blessing from God) shall be able
to yield the fruits of the Spirit, for the honor of God
who planted them, and for the good of that Christian Gal. 5. 22.
community whereof they are members. They are more in
prayer, and more in magnifying the grace whereby they
stand; more in their meditations of God and the things
of God; more in their preparations for death, and for
an entrance into the everlasting Kingdom of Jesus
Christ; more in imparting experiences of the gracious
dealings of God with themselves and others, for helping
the troubled spirits of their brethren; more free in
Alms-deeds and all good uses, according to ability; more
mortified to the world, and to their passions; more profitable
to the Church in whose prosperity they rejoyce, and
grieve in the adversity: and better redeem the time
whereof they see so little remaining.

Though they be infested with their infirmities of old
age, and with divers incumbrances of the world, yet even
in old age they mind the doing of good, yea more good
then they were wont to do; as willing to the uttermost
(while they may) to shew forth the praises of Him who
hath called them out of darkness into his marvellous

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light. The recompence of reward draws nearer and nearer, and in little time will be fully in their possession; therefore for the inch of time that remains in this tabernacle, they will work as fast as they can, with all faithfulness, carefulness, and chearfulness.

And this their priviledge stands upon sundry unmoveable grounds, as, The eternal love and counsel of God, who enables them to persevere and be fruitful; The meritorious intercession and powerful grace of Jesus Christ, in whom they are as branches in their Vine: The effectual working of Gods blessed Spirit, who is promised to abide with them for ever: The immortal and incorruptible seed of the word, whereof they are born again, and cannot perish for ever: The faithful and stedfast Covenant of grace, which as it engageth God never to depart from them, but do them good, so it warrants them fresh abilities, that they shall never depart from their God, together with promises in particular; and divers helps both to hold out to the end, and to bring forth fruit still in old age.

This I write (good Madam) to comfort you in this your age, and against the many infirmities which accompany it. The Lord adde unto your days abundantly, and give you yet to see the peace of his Jerusalem. Many good fruits you have born already, and we rejoyce in seeing them; your love to the House and Ordinances of God, which sometimes you frequent with danger to your health; your love to godly Ministers, whom you esteem worthy of double honour; the religious ordering of your Family; the careful observation of the Lords Day, which with many is almost out of request; the large provision you make weekly for poor people, with other good fruits, which

John 15. 5.

14. 16.

1 Pet. 1. 13.

Jer. 32. 40.

which will abound to your account in that great day of
Jesum Christ. Go on (good Madam) and never be wea-
ry in well-doing, in due time you shall reap if you
faint not; and (according to the premisses) you shall be
sure in this holy way never to faint; for, the way of
the Lord is strength to the upright, and the whole
stream of the Scriptures runs for your encouragement. Phil 4. 17.
Gal 6. 9.
Prov. 10. 29.

At this time I make bold to present your Ladyship with
these brief and plain Meditations, and pray your accep-
tance, as from one who desires to acknowledge the grace
of God in you, and to help you along to the end of your
course with much joy and assurance, humbly taking my
leave in present, and unto death remaining

Your Ladyships obliged,

William Femmat.

To



To the Practitioner in Religion.

Good friend, here I present thee with a few plain and familiar Observations on the Book of Jonah. Learned and eloquent Discourses, he that is willing, may find in those great Masters of our Israel, who many yeares ago wrote on this Prophecie, which yet is rather an History: And this present endeavour needed not, but to revive those Notions which lie hid from the most: and plain people will best relish plain and short Discourses.

A. Abbot.
B. King.

Hieron. pro-
em. in Jonam.

Yet if we consider the matters herein contained, we shall find some of them lofty, and fit for deep meditations. Some Hebrew Doctors say, that this Jonah was son of the widow of Sarepta, whom Eliahs raised from the dead: which if it be true, we meet with a wonder, both strange, and not exemplified in any other. Here are three resurrections for one Saint; first in that he was raised by the Prophet Eliah; next that he recovered out of the belly of the Whale (wherein he was a figure of our Saviours resurrection) and last of all, that in the generall resurrection he shall come again with his body, and for ever be with the Lord. It is also a wonder in this Book, that the providence of our God is so present with his people, and of so large extent among the creatures, both small and great. It is a wonder that Jonah should so long subsist in the Whales belly, and at three dayes end be set on land again, and do the message which formerly he had so stiffly refused to do. It is a wonder, that in a little time he reaped more fruit of his Ministry among heathenish Ninevites, then in a long time he had reaped among Gods own people. It is a wonder, that after his miraculous deliverance out of the Fish, and after his holy resolutions to be wholly for the Lord, yet he should be stout and sturdy about the sparing of Nineve, the Lord bespeaking him very mildly, and he replying upon the Lord very peevishly.

Mat. 12: 39.
40.

Christian,

Christian, there is something to be pickt out of these and other passages for thy edification. Let the brevity of the Notes occasion thee to fall into large meditations, and applications to thine own soul. And let the plainnesse of them, which saves the labour of farther inquiry, occasion thee to deal the more seriously with thy conscience, that thou mayest be brought to an entire estate of faith and obedience. Certainly, as all Scripture is written Rom. 15. 4 for our instruction, so this concerning Jonah.

His example gives us fair warning, not to leave known duties, whatever carnal reasonings may suggest for the neglect of them: Not to sleep or rest secure after any sin committed, lest a storm from God fall upon us, and endanger our comfort in God, if not our salvation: Not to be eager for the destruction of any, though bad enough, and they deserve to be destroyed: Not to favour that cholerick disposition, which we know to rest in some of our breasts, but be very watchful, and mortifie this corruption more and more: Nor to mutter against any of Gods dealings, either with our selves or others, how crosse soever they seem to be.

On the other side, Jonah's example warns us to shame our selves for errors we have made, as he here doth in writing these things of himself: To submit patiently (as he doth) to those fatherly chastisements, which it pleaseth God to afflict us withall: To retain faith in God, even in the depth of our afflictions, as doth he: To vent our faith and faithfull desires by hearty and earnest prayers, and that without ceasing, as did he till he was delivered: To gather holy vows and purposes, that upon recovery out of any evils we will (by the assistance of grace) shew our selves really thankful for mercies received: And after all our foolish strivings with his sad dispensations, we will resolve all into the good pleasure of our God: It is the Lord, let him do what seemeth good in his eyes. 1 Sam. 3. 18.

Then out of the example of the Ninevites all should learn to believe the threats of God, and be humbled, and crave the peace with God, and walk with him ever afterward more obediently and carefully: Where mark those words (ever afterward) and beware of relapses, or returning to folly. Histories tell us, how

Rab. in Sedex
Olam. Theo-
doret. & alii.

forty

forty yeeres after this sparing of Nineve, yet the people falling back to their old sins again, were fearfully destroyed by Nebuchadnezzar King of Babylon, and their City utterly overthrown, according to the Prophecie of Nahum, who arose after our Jonah. Beware (Christians) by their example. Be not as the Dog that returns to his vomit, or as the Sow that was washed, to the wallowing in the mire. The first estate of Apostates was bad enough, but their last estate is worse by far.

The Lord uphold us in these sifting and shaking times, wherein many have turned aside after Satan, that we may hold on constantly in the way of faith and obedience, not warping aside to the right hand or the left: nor nor abating a whit of our first love, through heaviness of flesh, or deadness of spirit, or any innumbrances of the world: With which prayer I rest in present,

Thine in our Lord Jesus Christ,

WILLIAM FEMMAT.



THE
P R O P H E S I E
O F
J O N A H.

Jonah in Hebrew signifies a Dove : and the Lord send upon us the good Spirit which descended on Christ as a Dove, that we may rightly and fruitfully treat of this Prophecie, which was written as all other Scripture, for our Instruction and consolation.

*Hieron.
δοτ πτεριστος,
Mat. 1. 10.*

Of *Jonah* we read in two other Scriptures, 2 *King.* 14. 25. *Mat.* 12. 39, 40. *Gath-Hepher* was the place of his Birth, and one of the Cities that fell to the lot of *Zebulon* : and was so called, to distinguish it from *Gath Rimmon*, and *Gath* of the *Philinines*. Where note the falseness of the blind and malicious Pharisee, who said, *Out of Galilee arise no Prophet*, *Joh.* 7. 52. Yes, *Jonah* the Prophet who was of *Gath-Hepher*, which was in the Province of *Galilee*. Malice doth many times blind the eyes, even of understanding men, as the Pharisees generally were. Beware of malice, as thou wouldst not be misled into damning Errors, fatally and finally.

*Note.
Malice blinds.*

Jonah prophesied in the Reign of *Jerobeam* the second,

B

or

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or of *Joſh* his Father, it may be of both: Princes that came of *Jehu*, who rooted out the Family of *Ahab*; the Idolaters, but not the Idolatry: for which cauſe, *Iſrael* came into great affliction, which was very bitter, 2 *King.* 14. 26, 27. There was not any ſhut up, nor any left, nor any Helper for *Iſrael*.

Note.
Idolatry ruins.

Idolatry ever brings miſchief to a State or Family, ſooner or later: ſee Chap. 10. 31, 32 33. Beware of Idolatry and Idolaters, they are people of Gods Wrath and Curſe; what trials ye may have, ye do not know; Remember and 1 *Joh.* 5. 21: *keep your ſelves from idols, and from idolaters.*

Now mark two things of *Jonah*, our Dove.

Note.
Some ſavour to
the work.
Uſe.

1. To afflicted *Iſrael* he comes with an Olive-branch of Peace and Comfort, that the waſte ſhall be reſtored, which had been taken away, *ibid.* according to the word of the Lord God of *Iſrael*, which he ſpoke by the hand of his ſervant *Jonah*. God for a while is very gracious, and in temporals doth much for a wicked people; it may be, by wicked inſtruments as *Jeroboam* was. Admire the paſſages of his providence, and look from men to God who works for the good of his Chosen, as, in the ten Tribes there were ſome true worſhippers, and for their ſake ſome deliverance was granted.

Note.
in wrath, mercy.

2. To *Nineve* he is ſent with the mournful Voice of a Dove, proclaiming their deſtruction, *Yet forty dayes and Nineve ſhall be deſtroyed*; but with an intent in the Maſter that ſent him, to ſpare the City upon their Repentance and Amendment. The Lord in wrath remembers mercy, and ſometimes bluſters our judgments that ſinners may beſthink themſelves, and repent, and be ſaved. Mark his divers diſpenſations, and attend the main, which is, that his patience and goodneſs ſhould lead you to repentance, *Rom.* 2. 4.

Two Notes
more. I.

Out of this Book of *Jonah* two things may be noted, by the expoſition of our Saviour himſelf. 1. That *Jonah* was a Type of Chriſt, in reſpect of his Death and Reſurrection;

as

provides both for the puniſhment and for the relief of *Jonah*; and, by both of them, an wholeſome inſtruction for him, to be ruled by him for time to come, better then before; and for us alſo, who need ſuch Diſcipline.

2.

2. For Man and his Salvation, we ſee by this Book, how far we are fallen into Sin and Miſery; even ſo far, that without the mighty and merciful hand of God we cannot recover our ſelves, no more then *Jonah* could. And, to them that are troubled at the ſight of their ſin and danger, there is Mercy in ſtore by Jeſus Chriſt, as there was for *Jonah*. And the way is, to believe the Preaching of the word, and repent, and turn from our evil wayes, as did the *Ninevites*. Here we have alſo the force of Prayer, the nature of Fear, the wages of Diſobedience, the fruit of Repentance. Here we have Lots, Vows, ſinging of Pſalms, Hiſtory ſtrange and wonderful, and a new kind of Creation, in the Gourd that roſe up in a Night; with other profitable Documents, as God ſhall bring us to them in order.

Part 1.

In the Book we have a firſt and ſecond calling of *Jonah* to Preach to the *Ninevites*, with the things that followed upon both of them.

In the firſt Chapter we have the behaviour of *Jonah*, and of the Mariners.

Of *Jonah* we read theſe things, 1. the Meſſage given him, *v. 1. 2.* 2 his declining of the Meſſage, *v. 3.* 3. the apprehenſion of him when he was fugitive, *ver. 4.* 4. the execution, *ver. 15.*

The Meſſage is ſet down, both generally, it was the word of the Lord; and eſpecially, *Jonah muſt go to Nineve, and cry againſt it.*

Ver. 1.

Now the word of the Lord came unto Jonah. Or; And the word of the Lord came; that is, to *Jonah* as well as to the other Prophets. Or, This Meſſage to *Nineve* as well as the other Meſſages to *Iſrael*; with all the circumſtances here related. *Jonah* by his Calling was an ordinary Teacher

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cher of Gods people, but now extraordinarily he is ſent to Preach among the Gentiles; Teaching us to abide in in our particular place and ſtation. till the Lord pleaſe to take us off, and ſend us elſewhere. Teachers in the Church ought not to wander up and down, or thruſt themſelves into other mens Offices, as the faſhion of ſome is. It is the ſin of ſome, ſcarce of ordinary gifts, to pretend an extraordinary Vocation. It is certainly Zeal without Knowledge to undertake this work, and diſturb the Peace of the Church: They ſhould firſt have been ſure, that *the word of the Lord came to them*; and for ſatisfaction to Gods people, they ſhould be able to make it appear to the Rulers of the Church; which of late dayes was utterly rejected. and all conſuſion thereby brake in upon us as a mighty flood.

Note.

Uſe.

The word of the Lord came unto Jonah; Namely, by Inſpiration of the Holy Ghoſt, 2 Pet. 1. 20, 21. and διότι πνεύματος is aſcribed to the whole Scripture, *2 Tim. 3. 16. All Scripture is given by Inſpiration of God. There are divers ways of* *manifestation, but all by one and the ſame Spirit, Heb. 1. 1. πολυτρόπως.* God in times paſt ſpake in *divers manners*; ſuppoſe in a *Viſion*, or in a *Dream*; and ſometime poſſibly by an *audible Voice*. So David tells us, *2 Sam. 23. 2. The Spirit of the Lord ſpake by me, and his word was in my tongue.* Be aſſured hence, *Nam. 12. 6.*

The writings of the Prophets are of Divine Authority, the word of the Lord, the Viſion of the Lord, the burthen of the word of the Lord: *He ſpake by the mouth of the holy Prophets from the beginning of the world, Luke 1. 70. and ſee Chapter 24. 25, 44. and 1 Pet. 1. 10 11, 12.* *Doctr. Prophets from what we ſee.*

Which ſerves to comfort us concerning our Faith in all the Articles of it; they are all grounded in the Writings of the Prophets, therefore Divine, and may well be believed. *The word of the Lord came unto Jonah, to Amos, to Hoſea, and to the reſt of the Prophets. We have a ſure word of prophſie, yea more ſure then Viſions and Oracles, 2. Pet. 1. 16,*

Uſe 1.

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1. 16, 17, 18, 19. much more then Fancies of men, pretending the Spirit, and craking of a light in them, which muſt ſway againſt the written word, Miniſters and all. Bleſſed be God, who hath put a Bridle into their mouths, and reſtrained their Fury. For our part, we are ſure all is right and ſtraight whatever we believe according to the Prophets.

2. It ſerves to convince the world of wickedneſs, in not receiving the word of the Prophets. We admire the obſtinacy of the Jews, who were never the better though they had men ſent among them with extraordinary Gifts and Graces, and immediate teachings of the Spirit : but ſtay, Is there not the ſame obſtinacy in our people now-a days? Miniſters Preach over the ſame Doctrines again and again, and who almoſt regardeth? *Who hath believed our report?* Drunkards there be ſtill, as in the Prophets time, Swearers, Liars, Sabbath-breakers, otherwiſe wicked. And the ſame judgments hang over the heads of our ſinners, as the Prophets told their people. Faith and Repentance are Preached ſtill as they Preached, and namely *Jonah* in this Book. Oh the invincible hardneſs of mens hearts, not to believe the Prophets and Preachers! What do you think? muſt we needs go to *Nineve*, to Preach and get Converts? If we did, we might ſpeed; but wo be to unbelieving Chriſtians, whom neither Prophets, nor Apoſtles, nor Holy men coming with their Doctrine can work to Repentance! Certainly, ſeeing they believe not theſe, they would not believe though one ſhould riſe from the dead, *Luke 16. ult.*

Eſa. 53. 1.

3. Take heed, I beſeech you, and ſeeing the Prophets deliver *the word of the Lord*, let them be regarded accordingly : As thus,

1. Take pains to know the meaning of the Prophets in their ſeveral Propheſies; There are obſcurities in them, but ſearch to underſtand them more fully and clearly; *Search the Scriptures*, Joh. 5. 39. Read, Hear, Pray, Confer,

fer, Obey, any thing to get out the hidden treaſure; Be both frequent and earneſt in ſearching out the meaning of places; Dig, Cry, lift up your Voice for underſtanding; plain Apoſtles feed the ſimple, hard Prophets exerciſe the more witty and underſtanding.

2. Be reverent in all your converſing with the word, whether by Reading or Hearing. King *Eglon* ſtood up to receive *Ehuds* Meſſage from the Lord. *Cornelius* and his Company ſet themſelves in the preſence of God, to hear what ſhould be ſpoken by *Peter*. The Congregation of *Iſrael* in hearing ſome Meſſage from God, bowed their head and worſhipped; even ſo do ye; take heed to the word of propheſie, give earneſt heed to the things that are ſpoken.

3. Believe all that the Prophets have written; not as the ſlow of heart, whom our Saviour reprov'd, or as thoſe now-a-days who deſerve to be reprov'd: King *Agrippa*, be-
lieveſt thou the Prophets? I wiſh I could ſay of every one, I know thou believeſt. Certainly, the word doth no good, unleſs it be mingled with faith in them that hear it; as Meat, except it be digeſted; or Phyſick, except it be kept for a while. Faith implies knowledge, Conſent, and Application. Heb. 4. 2.

4. Obey the Voice of the Prophets and Apoſtles, as being the Voice of the Lord. When God delivered the Commandements, *Iſrael* made account they muſt obey all that he ſaid, and promiſed ſo to do, and (ſaid he) *Oh that there were ſuch an heart in them!* It had been well for them, and it would be well for us, if ſo pliant and obedient: Conſider our Reading, Hearing, Praying, Conſerring, is all to be referred to obeying; Obeying hath the promiſe, as is ſaid, *Bleſſed are they that hear the word of God, and keep it;* and, *Hearers of the Law ſhall be bleſſed in the deed.*

5. Be built upon the Foundation of the Prophets and Apoſtles, *Eph. 2. 20.* Building is, to add Stone to Stone, and Timber to Timber; ſo you to your Gifts and Graces: Chriſtians ſhould not only be ſetled and eſtabliſhed
in

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in the truth, but *increase daily more and more.* This is often required, 1 *Theſ.* 4. 1. and 2 *Per.* 3. 18. And it is required, that to the beſt of your ſkill and power ye ſuffer not the Doctrine of the Prophets to be gain-ſayed, or corrupted.

6. Honor Jeſus Chriſt, whom all the Prophets pointed at, *Aſt* 3. 19 *Jonah* here is a Figure of his Death and Reſurrection; other Prophets tell of the place of his Birth, of the time of his Coming, of the holineſs and glory of his Kingdom, and the like. Both the Prophets that went before, and the Apoſtles that followed after, all cryed *Hoſanna to the Son of David!* Let us alſo who come up in the Rear, give our Acclamations to honor Jeſus Chriſt, eſpecially in the way of obedience.

Take heed, let not Chriſt find honour and obedience among Indians, and loſe it among Chriſtians. *Iſraels* ingratitude was here upbraided by the *Ninevites* Repentance; And a remove of the Goſpel hath been long threatened, beware leſt at laſt it be removed indeed: *Jonah* muſt go when God ſends him, and ſo muſt other good Miniſters.

Rev. 2. 5.

Ver. 2. *Arife, go to Nineve that great City, and cry againſt it; for their wickedneſs is come up before me.*

Here is the Prophets ſpecial Meſſage, and in it three things, 1. His excitation to do work for God at *Nineve*, *Arife, go to Nineve that great City*, 2. His denunciation of Gods judgment againſt it, *Cry againſt it*. 3. Aſſignation of the reaſon, *For their wickedneſs is come up before me.*

Nineve.

Nineve was the chief City of the *Aſſyrian*; as *London* to us Engliſh *Nineve* in the name of it ſounds forth a fair and beautiful City; In *Moses* time, and long before, it was a great City, *Gen.* 10. 12. Two places in this Book do intimate the greatneſs of it, Chap. 3. 3, 4. and 4. 11. Hiſto-
ries

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ries ſupply ſome particulars, *v. c.* that it was threeſcore Miles in compaſs; that it had Walls exceeding high and broad, ſo that three Carts might meet and paſs by one another; that upon the Walls were fifteen hundred goodly Turrets, for Defence and Ornament; that by continuation of Buildings four Cities were grown into one, as thoſe two of *London* and *Weſtminſter*; that *Babylon* was a leſs City by the fourth part, and yet when part of it was taken by the *Persians*, ſome part knew not of the taking till three dayes after: That *Nineve* was eight years in Building, though ten thouſand Work-men were employed at once about it; that it was head of the firſt Monarchy for twelve hundred years together, and ſo had brought a world of Wealth and people into the City, out of the ſeveral Provinces which were ſpoiled, and Tributaries to *Nineve*; as afterward did the *Romans*, who if they had been ſtrip'd of their ſtollen Goods, ſhould return to their ancient Cottages and penury.

Its greatness.
Diod. Sic.

Jer. 51. 31.
Ariſt. pol.

Laſtant.

Now this could not be done without a great deal of Pride, Oppreſſion, Blood-ſhed, and other wickedneſs; And it is very likely, that the Citizens grew very Loſty, Luxurious, Filthy, ſcarce tolerable one to another: But it is plain, that they were great enemies to the people of God, *Eſa. 10. 5. O Aſſyrian, the rod of mine anger.* Ye have the Hiſtory of *Senacherib*, and his rage againſt God and his people; though *Aſhur* came of *Shem*, the holy ſeed, yet he became a ſpiteful and a blaſpheming enemy, *Gen. 10. 22.*

Sinfulneſs.

Now to this *Nineve* is *Jonah* ſent as an Herald of Arms, to denounce Deſtruction for their ſins: One againſt many, and a mean one againſt the Potentates of the world; An unequal encounter; but the Lord tels him of it before-hand, that he may know the worſt of it, and arm himſelf accordingly with faith and courage, to do his Meſſage as he ought, ſtoutly and faithfully. Learn, and before-hand caſt the coſt of Religion; Fore-ſeen darts are either avoided, or do the leſs harm.

Danger.

C

Ariſe,

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Summons.

Arise, and cry against it; What the cry was, we see in Chap. 3. 4. Yet forty dayes, and Nineve shall be overthrowne, concealing the rest as the secrets of God who makes his Servants of his Court, but not of his Counsel. The Lord meant by this thunder to awake the *Ninevites*, and bring them to Repentance, and by them to shame *Israel*, who after much Preaching remained hard-hearted and un-reformed; And his usual manner is, to fore-tell a Plague before he inflicts it; such is his goodness to his Creatures, and it should work upon people when they are fore-warned, to be also fore-armed: Woe if they be not.

Three points come here to be observed for Edification.

Doctr. 1.

Beware of weariness and cowardize.

That at the call of God we ought to stir up our selves, and settle to our duty; *Arise and go to the great City Nineve. Jonas might even be weary of Preaching to Samaria and the ten Tribes, where he did so little good; and sit down as a man discouraged, which we read of Elias and Jeremy: therefore the Lord here bids him arise, Be not discouraged, nor sit slothful, but do the task which I appoint thee to do; so to Jeremy, Chap. 1. 17. Gird up thy loins, and speak unto them all that I command thee; And to Ezekiel, Chap. 2. 1. Stand upon thy feet, I will speak to thee, and thou shalt speak all my words to the house of Israel.*

N/e.

Hear, and beware of Idleness, Security; Discouragement, Carnal wisdom, Pretences of I know not what Difficulties and Dangers, and a base relinquishing of the work which God hath laid upon us to do; Remember the charge laid upon *Jonas*, and how severely he was punished for not discharging his duty. Many a Minister and Householder is even discouraged to see how little good he doth in his place. *I have laboured in vain, said Isaiah; Elias is weary of his life; Jeremy will speak no more in the name of the Lord.*

Esa. 49. 4.

Met. 1.

Here now is occasion to use this word of Excitation; *Arise and go to Nineve; and we should consider, 1. It is the*

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the Lord that ſets us on work, and requires our beſt diligence, 2. The work is his, and not ours originally or chiefly, 3. The ſucceſs is in his power; *Paul Plants, Appoſtles Waters*, but God gives the increaſe: And God ſometimes gives better ſucceſs than we men are aware; we ſee it in the Repentance of the *Ninevites*, and in the ſeven thouſand which had not bowed the knee to *Baal*. 4. Whatever the ſucceſs be, the Chriſtian ſhall be well rewarded for his diligence and faithfulneſs, *Eſa. 49*. 5. Not only he delivers his own ſoul, but gets a Crown of Righteouſneſs, and ſhall ſhine as the Firmament, and as the Stars of Heaven; A faithful Miniſters reward ſhall not be according to the ſucceſs, but his zealous pains-taking.

Ariſe everyone, and go to his task; None of us but hath his *Nineve* to go unto; the Magiſtrate hath his Government, and ſhould zealouſly ſtudy a thorow Reformation of the place where he governs; the Miniſter hath a charge of Souls, and muſt watch over them as one that muſt give an account; the Parent and Maſter hath his Family to order in a Chriſtian manner, not only civilly, but religiously; and every particular perſon among us hath a precious ſoul to care for; and it is *Nineve*, *ſpecious and beautiful in the eye of God*; why not in thine alſo?

The ſaying was, for provoking of diligence, *Spartanum quam nactus es, hanc orna*; ſo ſtill, look well to thy charge; there is a Province committed to thee, be a good Steward in thy adminiſtration; thy line is fallen in a pleaſant place, and thou haſt a goodly heritage, a *Nineve*, look well to it, *Stand in thy lot, keep the good thing committed to thee*; 2 Tim. 1. 14. Ever remember whole Voice this is, *Ariſe and go*, and remember the account that is to be made one day, *Give* Luke 13. an account of thy Stewardſhip, for thou muſt be no longer Amos 6. 1. Steward, and remember the woe to them that live at eaſe, which killeth them, and their miſery cometh as an armed man.

To the next point, It is the duty of Gods Miniſters to be earneſt intelling people of their ſin and danger; *Go* Doctr. 2. Reprove ſin & alouſt. and

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and cry againſt Nineve, Cry aloud, liſt up thy Voice like a Trumpet, Eſa. 58. 1. with Chap. 40. 6. John Baptiſt was the Voice of one crying in the wilderneſs; And the man of God cryed againſt the Altar in Bethel, 1 King. 13. 1, 2. where Note, this crying is not the Voice of rude men, Raging and Railing as they pleaſe; but is oppoſed to the ſpeaking of ſmooth and pleaſant things, which carnal people deſire ſhould be ſpoken to them; yet it is good for nothing but to continue their ſin, and increaſe their danger, yea and haſten the vengeance of God upon them ſo much the ſonner.

Eſa. 30. 10.
Jer. 5. 31.
Ezek. 13. 6, 10,
17.

Reaſ. 1.

2.

But Miniſters that will be faithful, ought thus to cry againſt ſinners, 1. Becauſe they are aſleep, and need to be awakened, as Baal, Cry aloud, it may be he ſleepeth, 2. Becauſe the cry of their ſins goeth up before God, and calls for judgments to be poured upon them; as here, *Their wickedneſs is come up before me*: wicked people need to be ſaved, as a brand that is ſnatched out of the burning, or as one that is ready to fall into the fire or water, where he ſhould periſh certainly.

Uſe 1.
Zealous Miniſters not to be blamed,

Which ſerves to juſtifie Godly and Zealous Miniſters, who cry earneſtly againſt the ſins of their people, and thunder out the judgments of God againſt them. Theſe do well, and are not to be blamed for their earneſtneſs; Theſe are the *Boanerge* or *Sons of thunder*, which the Scripture ſpeaks of, generally diſtaſted by looſe and vain hearers; but there is no cauſe, they go not awhit beſide their Commiſſion.

Prolepſis.

True, ſome good Miniſters are *Barnabies*, or Sons of Conſolation, and ſpeak more mildly in their courſe of Preaching: But 1. There are diverſities of Gifts, and all of the ſame Spirit; none to be blamed who deals faithfully. 2. The mildeſt and moſt comfortable Preachers uſe to limit their Conſolations to them that fear God, and have other Notes of grace on them, ſo ſeparating the precious from the vile. 3. Gentle Preachers, and with low voices uſe

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uſe to denounce the heavy judgments of God againſt ſecure and impenitent ſinners. *Wo, wo, wo*, ſaid our Saviour, of whom it is written that he liſted not up his voice in the ſtreets, *Mat. 12. 19. 4.* There is a mildneſs which is condemned in the Scripture, as when *Eli* ſaid, It is no good report that I hear of you my Sons; and he ſmarted for it; applicable to indulgent Parents and Maſters, who in love of quietneſs let their young people alone in their ſins.

In ſome places it might be a word of Exhortation, that Miniſters cry againſt ſinful places and people: *Jonah* muſt not only cry in *Nineve*, which had been a great matter, and beſide order, *but againſt it*, which was like to bring Hornets about his ears; even ſo muſt we: And yet, in the mean time we ſhould not Preach *againſt* our people but for the greateſt good; they may be brought to Repentance, and if it prove right, to heaven. As for the Hornets that may be raiſed, we muſt leave that care unto God; do our duty, and truſt in him; do as *Jonah* did at his ſecond ſending to *Nineve*. 1. He took a long journey, it may be a hundred miles. 2. He caſt himſelf upon the diſpleaſure of a moſt mighty Monarch, and a moſt rich people, 3. At beſt he could look for no great entertainment, nor ſo much as to bear his charges, 4. He footed it up and down the City when he came there, and might ſpend much of his ſtrength by travelling and crying all along: Learn we Miniſters and people to ſettle to difficult, coſtly, and dangerous duties; Are they not Gods Commandments? did not he ſay, *Arise and cry?*

Uſe 2.
Miniſters may
make bold with
ſinners.

To the third point; The wickedneſs of a people doth go up and call for vengeance upon them; ſo did the blood of *Abel* againſt *Cain*, *Gen. 4. 10.* So did the filthineſs of the *Sodomites* againſt that City, *chap. 18. 21.* So the cry of *Servants wages detained*, *ames 5. 4.* And here the Robbery and Oppreſſion of the *Aſſyrians*, who had made ſlaughter of many Nations, and ſpoiled others to enrich them-

Doctr. 3.
Wickedneſs
calls for ven-
geance.

themselves, together with the cries of Widows and Fatherless Children; and their Pride, Idleness, Filthiness, Incantments, other sins which were now grown so great, that the Earth was no longer able to hold the cry, but the Air and Heaven too did ring of their sinfulness, and, now it was high time for God to take vengeance.

Psal. 7. 11.

The Lord sees when the iniquity of a man or people is ripe, and then proceeds to judgment; as of the *Amorites*, *It is not yet full*; but when it is, I will ~~cut~~ root them out, *Gen. 15. 16.* Every single sin comes up before God, and provokes wrath, but wickedness much more; *He is angry with the wicked every day*, but defers to do execution till the measure of sin be filled up, and then he can forbear no longer.

2^d 1.

Admire the patience and long-suffering of the Almighty; though he be wearied daily with the cries of mens sins, yet he bears all; yea, though they be sins of whole Towns, whole Nations, or the whole world: *He is not slack of his coming*, but patient to us-ward, and waits for our Repentance, *2 Pet. 3. 9.* No mans patience can be so exercised as Gods is; yea, we see too often how even a godly man hath some adoo to keep patience on such and such provocations. Oh the goodness and long-suffering of our God, to whom our wickedness goeth up continually! *The Lord, the Lord, merciful and gracious, slow to wrath, abundant in goodness and truth!*

2.

Admire also the worth and power of Christs mediation, which cries down the cry of our sins, and keeps off the vengeance which thereby we had deserved. The blood of Christ *speaks better things* than the blood of *Abel*, *Heb. 12. 24.* mercy and not judgment, and this secures both the persons and duties of Believers; though they deserve a fulness of wrath, yet by the mediation all will be well with them.

3.

This shews people the sinfulness and danger of their estate, even when they are most secure. All the while
their

their wickedneſs gets up before God, and would draw down vengeance upon them, when they are moſt jolly and brave in their worldly enjoyments, yet their extreme danger continues; ſin hath not loſt his voice of crying, as here againſt the *Ninevites*; yea, it cries more becauſe of more light, and more means of grace; ſo the men of *Nineve* ſhall riſe up in judgment with this generation and condemn it.

Take heed of ſin, if not for the foulneſs (which ſhould be) yet for the fearful after-claps; and for the meaſure of your ſins, leſt that be filled up, and then the Vials of wrath be emptied upon you: Know, the Lord can overthrow *England* as well as *Nineve*; and we have had warning, not only for forty years, but forty and forty, and more then that, it is now above a hundred years; that the Goſpel hath been preached among us with liberty and encouragement; and ye know we have ſins enough to haſten the overthrow; Oaths and other abominations.

Conſider and beware; if there were no more miſchief in ſin but the loſing of the Goſpel, it were bad enough; an intolerable loſs to have the Candleſtick removed out of his place, or to have your *Jonahs* ſent from *Iſrael* to *Nineve*; of the righteous taken from the evil to come.

Ver. 3. But *Jonah* roſe up to flee unto *Tarſhiſh* from the preſence of the Lord, and went down to *Joppa*, and he found a ſhip going to *Tarſhiſh*; ſo he payed the Fare thereof, and went down into it to go with them unto *Tarſhiſh* from the preſence of the Lord.

Here the Prophet declines the Lords meſſage of going to *Nineve*, by going a quite contrary way. His ground he tells us in Chap. 4. 2. Namely, a carnal fear, leſt he ſhould

Why *Jonah*
ſet to *Tar-*
ſhiſh,

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ſhould be aſhamed and accounted a falſe Prophet, if within forty dayes *Nineve* were not overthrown: A great matter with the proud nature of man, which cannot endure the leaſt diſparagement.

Other reaſons *Jonah* might have for not going to *Nineve*.

1. *So perer, Act. 13.* 1. The ſtrangenels of the thing. No Prophet had ever been ſent to the Gentiles before *Jonah*; All of them were ſent to the houſe of *Judah* or of *Iſrael*; and ſhould *Jonah* be the firſt man that ſhould be ſent to the ſinners, the Gentiles? God goes beſide his ordinary method, and *Jonah* thinks ſtrange of it.

2. 2. What hope could there be of doing good among the Heathen, ſeeing he had ſo little good among Gods own people? ſhould *Ninevites* be converted, and *Iſrael* not converted? how can things go quice in a new Road which was never heard of?

3. 3. Might not *Jonah* fear what would become of him among a Company of Infidels, who were alſo rich and proud, and knew not God? he one, and they many; he a poor man, and they the Potentates of the world. What ſhould one Lamb do among a thouſand Wolves?

4. 4. For the Errand which *Jonah* was to deliver, what likelihood that *Nineve* ſhould be overthrown within forty days, ſeeing no enemy appeared before it, and it had now flouriſhed twelve hundred years in great proſperity? what wiſe man would go and publiſh impoſſibilities?

No ſound reaſon at all. 1

Yet all this is but carnal fear, and *Jonah* ſinned greatly in flying to *Tarſus*. 1. He left the Command and calling of the great God of Heaven, which is the only rule of all our obedience. 2. He left the Land of *Iſrael* wherein his main buſineſs lay for all his life-time. 3. He thought poorly of God. as if he could not meet with him at *Tarſus* as well as *Samaria*. 4. He ſhewed little pity to thouſands of ſouls that might receive benefit by his preaching.

All ſhewing the great corruption of mans nature, even after

after grace received, and how watchful we need to be, and keep cloſe to our rule, and to the calling wherewith we are called; not regarding the crooked rules of humane reaſon and wiſdom which *Jonah* too much followed.

He roſe up to flee to Tarſus, The chief City of *Cilicia*, *Expoſ. 1.* *St. Pauls* Country, a Citizen of no mean City, *Act. 21. 39.* Some ſay *Jonah* went to be a Merchant there another while. But it is not good to faſten more ſins to the good man, then we are ſure of. It is moſt likely, that as a man aſtoniſhed he knew not well which way to turn himſelf.

To flee from the preſence of the Lord; twice ſet down, to ſhew what a miſerable ſhift *Jonah* was put unto, and how much he was troubled with divers thoughts, haling him this way and that way, and no way finding reſt for the ſoul of his foot.

From the preſence of the Lord; that is, from the Land of *Iſrael*, where the Lord dwelt among his people. Or, from doing ſervice to the Lord according to his duty; ſo the phraſe ſignifies ſometimes; the Child *Samuel* miniſtered before the Lord; *David* and *Levi* ſhall not want a man to ſtand before me, &c. So godly men are ſaid to draw near to God, and, to be a people near to him. In which reſpect the wicked are ſaid to go far from him, namely, in reſpect of his ſpecial preſence, and of their own unbelieving hearts, *Heb. 3. 12.* take heed of the evil heart of unbelief in departing from the living God: As for the general preſence of God, *Jonah* could not be ſo dull-witted as to think he could flee from that, for he is Omnipreſent, he is not far from any of us; whether ſhould I go from thy preſence? &c.

Six brief Notes may hence be collected.

1. The Divinity of the Scripture appears, in that the Writers diſcover many things againſt themſelves; which other Authors uſe not to do, but tell the good, and leave out the reſt. *Jonah* and other holy men wrote by another Spirit: And obſerve it in two things,

1. That they tell of their ſins, though it tend to their ſhame;

ſhame; it makes for the glory of God in pardoning and reſtoring them, and therefore they care not though they lay load upon themſelves; ſo did *Jonah* here. *Moses* wrote of his unbelief and haſtineſs, *David* of his Murder and Adultery, *Paul* how he had been a Blaſphemer, a Perſecutor, and injurious. That God may forget, it is good for us to remember and confeſs our ſins; And the Church receives inſtruction by the fall of the Saints, as well as by their good examples, and comfort to them that have fallen.

2. That they tell of their obſcure beginnings. *Moses* tells how he kept ſheep at the mount *Sinai*. *Amos* how he had been an Herdſman, and a gatherer of Sycomore fruits. *Matthew* how he had ſate at the Receipt of Cuſtom.

No matter how poor and mean a man was at his beginning, if afterward he be endued with the grace of God, and ſet upon work to do for his Maſteſty. Let none deſpiſe a faithful ſervant of God for former obſcurities, or defaults that were made; *Who hath deſpiſed the day of ſmall things?*

Zech. 4. 10.

Wſe.

Now let this renew the former Exhortations, duly to regard the writings of the Prophets and Apoſtles. Do they not breath forth a Divine Spirit? if it were only humane, they would never have ſo deſcribed their Sins and Errours, nor yet Obſcurities: and if it be Divine, cloſe with it, reverence it, believe it, obey it, take comfort and direction by it. Nothing of God but yields benefit, and ought to be regarded.

Docr. 2.
Confeſs ſin as
Jonah.

How. 1.

2. As *Jonah* ſins, ſo he confeſſeth his ſin, and in writing makes it known to all the world; and ſo will all godly men do; there is great difference between ſuch and others.

1. The wicked conceal their ſins as much as they can; deny, defend, excuſe, put them off to others, and when they muſt needs own them, it ſhall be as they are drawn to a buſineſs they like not: but the godly are a willing people,

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people, who are content to ſhame themſelves ſo that God may be glorified. Pſal. 110. 3.

2. The wicked reſt in generals, All are ſinners; *None but doth evil, no not one*: but the godly deſcend to particulars, my Unbelief, my Paſſion, my Earthlineſs, my Pride, or other evil; *Jonah and Tarsu, David and Baſheba, Paul and Perſecutor.* 2.

3. The wicked want the right Qualifications of Chriſtian Confession; ſorrow for ſin, forſaking of ſin, zeal in time to come, profitableneſs in their place, and the like; all which a godly man hath, and thoſe in *2 Cor. 7. 11.* He is a new creature, and makes as much amends as he can. 3.

Thoſe therefore offend greatly, who can be content to err as *Jonah* and other holy men, but not to confeſs and ſhame themſelves as thoſe did; that were a ſhame indeed, & goes quite againſt the hair; it is as death to come to confeſſion. We are fallen into an Age wherein it is no ſhame to do evil, but it is a foul ſhame to confeſs and give glory to God; or to ſay to an offended Brother, *I repent*, forgive and let us be at peace, *Luke 17. 4.* Were they aſhamed when they had done wickedly? no, they were not aſhamed, neither could they be aſhamed: And this is a plain ſign, that men love their ſins more then they love God, their Souls, or their Brethren. Uſe.

3. Note how a man by leaving his calling doth flee from the preſence of God, as did *Jonah*. 1. The Calling of the Miniltery; a Miniſter that turns to odd employments, or ſits idle at home, or pleaſeth himſelf meerly with his ſpeculations, ſinneth in ſo doing; he ſhould go on with Gods plough as he had begun, or elſe he offendeth, and is in danger. 2. Another Calling whatever it be, every one ought to abide in the Calling wherein he is Called, *1 Cor. 7. 24.* *Therein abide with God*, a plain proof of the Doctrine; and, *Ye ſerve not men, but the Lord Chriſt*; and, whatever ye do, *do it as to the Lord.* Doctr. 3.
Leave thy calling, thou leaveſt God.
Luke 9. 62.

The reaſon is, becauſe God hath appointed every one Reaſ. 1.

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his particular ſtation and calling; man is born to labour as the ſparks ſlie upward; *In the ſweat of thy brows ſhalt thou eat bread all the dayes of thy life*; no man may walk diſorderly, but work and eat his own bread. God is the God of order, and not of confuſion; and likes not that the order which he hath ſet, ſhould be violated and confounded.

2.

And our Calling well followed is a means to keep us out of harms-way; from many ſins which otherwiſe we ſhould fall into, and from many ſorrows we deſerve to fall into: *It is in our way* that the Angels are charged to keep us, *Pſal. 91. 11.* So only he is bound by promiſe to be with us, and do us good; being otherwiſe an Omnipreſent God, able and willing, even out of our way to give a common bleſſing.

Uſe.

Take heed, and be not fugitive: True, there be caſes for a Miniſter to remove from one place to another; and it is lawful for Chriſtians in a private way to change their Callings on certain conditions: But it will not be lawful for any to *flee from God*; that is, to live without ſome honeſt Calling or other, wherein he may ſpend his time and pains, and advance the common good, or of the Society wherein he lives. Be warned by *Jonah* and his ſtepping aſide from the Meſſage he had to deliver. Know, it is a bootleſs thing, to think of flying from the Lord; He fills Heaven and Earth, and can meet thee at every turn, and fetch thee back to thy task; and if thou belong to him, will do it: It was well for *Jonah*, that by a ſtorm and Whale he was brought back to *Nineve*. Know alſo, that none but the ſpecial preſence of God will prove comfortable to the laſt; I mean, ſpiritual here, and glorious hereafter. He is preſent with thoſe in Hell, but in Juſtice only, and with all his terrors.

Doctr. 4.

4. Note how occaſions of ſinning are many times near at hand to them that are willing. *Jonah* was ſet upon an evil journey, and ſee, he finds a Ship going to *Tarſus*; when

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when the heart is ſet upon wickedneſs, opportunity will ſcarce be long wanting.

Take heed, and commit thy way unto the Lord; pray him not to give thee over at any time that thou ſhouldeſt be ſwayed by thy own Luſts; and for occaſions of ſinning, remember the ſixt Petition of the Lords Prayer, that he would either keep off the Temptations, or not ſuffer thee to fall by thoſe Temptations.

Uſe.

5. Of *Jonah* we may learn a Leſſon of Equity; to pay thoſe that labour for us, as he the Mariners: It is one of the crying ſins, *by fraud to keep back the hire of Labourers who have reaped down your Fields, Jam. 5. 4.* So of any ſort of work-men, it will be a great ſin in due ſeaſon not to let them have their pay, or ſervants their wages; Their heart is to it, and they need it, and ſo it ſhould not be detain-
Doctr. 5.
Pay duu.

Pay therefore, and do it quickly; mark the commands in *Prov. 3. 27, 28, 29.* *Withhold not good from them to whom it is due, when it is in the power of thy hand to do it; Say not unto thy Neighbour, Go, and come again, and to morrow I will give, when thou haſt it by thee; deviſe not evil againſt thy Neighbour, ſeeing he dwelleth ſecurely by thee.*

Uſe.

Laſtly, note in *Jonah* how willing ſome men are to part with their money in an evil matter, to flee from the preſence of the Lord, to have Chriſt betrayed to the Jews and High-Prieſts, to have it reported abroad that his Diſciples came by night and ſtole him away. They that can find no money for a pious and charitable uſe, can find money enough for gaming, or a Suit of Law. Oh the excuſes that ſhall be made, and the Allegations that ſhall be brought to ſave their Purſes! hard Times, ill Trading, great Taxes, many Children; no end of pleading to keep all to themſelves: But for Pride of Life, Bravery of Apparel, or Houſe-Furniture, Feeding of Luſts, or maintaining of Quarrels at Law, let the Pieces flee, ſpare no coſt, they will not be put down by any, they have vowed and will be as good as their word.
Doctr. 6.
Willing to part with money for evil.
Take

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Take heed (Christians) and remember the rule, *Honor the Lord with thy substance*, Prov. 3, 9. He looks for his portion out of all the Wealth he gives thee; namely, in those good uses, which in the word he hath assigned for thee to mind: And he would have us to be *rich in good works*, as we'll as others; or rather in these, than in worldly wealth; And he calls him a *fool*, who is rich to himself, and not to God. And there is a cutting phrase, *A man and his money may perish together*, as Act. 8. *And, the rust of the Silver and Gold goes up before God, and cries for Vengeance*. And, if so for not doing of good, what will come of doing evil with thy Wealth? It hath been seen many a man could not have been so wicked, nor could be now, if he were not so wealthy; *Jonah* could not have fled to *Tarsus*, if he had had no money to pay the Fare.

Ver. 4. *But the Lord sent out a great Wind into the Sea, and there was a mighty Tempest in the Sea, so that the Ship was like to be broken.*

Opposition b -
tween God and
sinners.

But note these Adversative Particles; *Jonah* was sent to *Nineve*, but fled to *Tarsus*; *Jonah* went by Sea to *Tarsus*, but the Lord sent a Wind and Tempest after him, to tell him of his offending. There is much thwarting between God and a sinner; God commands one thing, and the sinner doth another; and therefore no marvel if God proceed contrary to the welfare and comfort of the sinner; and the sooner the better; *Jonah* was the dear Child and Minister of God; and in the end must be saved, notwithstanding his great Imperfections; therefore presently the Lord sent upon him a great Wind and Tempest, that he was like to be drowned; and this great danger was the means of putting him into his way again, that in Conclusion he might be saved; so still, 1 Cor. 11. 31, 32. *If we would*

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would judge our ſelves, we ſhould not be judged; but when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.

As for them that amend not by their afflictions, they ſhall know it ſhall be the worſe for them; God will not in vain wear out his Rods upon them; *The worſe thing is coming toward them*: The Controverſie for ſin continues, and will ſurely burn to the nethermoſt hell.

Joha 5. 14.
Hof. 4. 1. ..

More, if a ſinner find none of theſe croſs proceedings of God toward him, ſo much the worſe; even *proſperity* undoes ſuch ſimple ones: Better a great deal that they had been purſued with Winds and Tempeſts, and drowned in the bottom of the Sea.

Prov. 1. 32.

The Hiſtory of our Text is plain, and needs no Expoſition.

Two Points may be obſerved.

1. How the Providence of God reacheth unto all particulars that are done in the world; Nothing more common then great Winds to ariſe at Sea, and mighty tempeſts thereby, and Ships to be broken: Yet all this is here aſcribed unto God, *The Lord ſent a great Wind*, ſo in ver. 17. *The Lord prepared a great fiſh to ſwallow up Jonah*, and Chap. 2. 10. *The Lord ſpoke to the fiſh, and it Vomited out Jonah upon the dry Land*, and Chap. 4. 6 *The Lord prepared a gourd*, and ver. 7. *God prepared a worm to ſmite and wither the gourd*.

Doctr. 1.
Gods providence extends to all.

So in the Plagues of Egypt, *The Lord ſent the Frogs, Flies, Lice, Locuſt, Thunder, Darkneſs, and all the reſt*. And generally, *Amos 3. 6. Shall there be any evil in the City, and the Lord hath not done it?*

And we ſaw heretofore in the Doctrine of Gods Providence. 1. How it intermedles in the ſmalleſt matters, as the Feeding of Beaſts and Ravens, *Pſalm 147. 9.* and the falling of *Sparrows* to the ground, or the *hairs* of our head, *Mat. 10. 29, 30.* yea and the *colour* of the hair, Chap. 5. 36. 2. How it orders contingent things; that is, where
in

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in mans reaſon there is no connexion between the cauſe and the effect; yet ordered by God, and fall out infallibly as *Lot*, *Prov.* 16. 33. *The lot is caſt into the lap, but the whole diſpoſing thereof is of the Lord*: And the killing of a man by an *Axe*, no hatred, only the head ſlippeth from the helve; it is ſaid, *That God delivers him into the hand of his Neighbour*, *Exod.* 21. 13. The like of fore-telling things, whereof there was no ſign among the Creatures.

*Uſe 1.
Reproof.*

Which ſerves to reprove Heatheniſh Chriſtians, who look not up to God in theſe Affairs of the world to give him glory, or carry themſelves as thoſe that live under a Providence; but Rage, and Chafe, and cry out of Fortune, ill Luck, croſs Times, I know not what Planets and miſchiefs. Yet the Heathen aſcribed the ſtirring of Winds and Seas to their Idol-Gods, *Aeolus* and *Neptune*; and theſe Heathens in the Text looked up, every one to his God, to be ſaved and delivered from this great danger; and *Jonah* who is the Writer, ſaith expreſſly, *The Lord ſent out a great wind into the Sea*. And thoſe now-a-days who read ſuch Writings, might thereby be enured to better Thoughts and Language concerning Winds, Tempeſts, and other ſad Accidents.

2.

More, if Providence work in all theſe, it follows that our God is a wonderful God every way, and accordingly to be admired. He ſends forth the Winds at his pleaſure, he holds the Winds in the hollow of his Fiſt, he ruleth the Raging of the Seas, and ſitteth upon many Waters; Fiſhes, Worms, Gourds, all Creatures are at his diſpoſal, to be or not to be, to do us good or not to do us good. None ſo great, but he over-rules it; None ſo ſmall, but he acts it; therefore, *O Lord, our Lord, how Excellent is thy Name in all the Earth!*

When Chriſt had ſtilled that great ſtorm upon the Lake, *The men marvelled*, ſaying, *What manner of man is this, that even the Winds and Sea obey him?* And it is likely, that the men in the Ship with *Jonah* came by this Miracle

to ſome knowledge of the God of Iſrael; So did *Naïman* the Syrian, 2 King. 5. 15. Behold, now I know that there is no God in all the Earth, but in Iſrael. However, we that have the word to inſtruct us of God, and to Expound his Providences to us, ſhould be led by Winds, Seas, and other ſtrange workings of our God, to a due Admiration of him; that he is wonderful in his power, bidding them do this and they do it; and in his wiſdom ſo diſpoſing ordinarily ſo innmerable, and ſo rude things, and in his graciousneſs, doing all for his Elect, though ſometime in ſeeming Contrarieties as here to *Jonah*.

Next, divers duties may be urged by this concurrence of Gods Providence.

3.
Lessons to be
learned. 3

1. To be patient under croſs Providences; when Winde and Weather are againſt us, and we ſuffer exceedingly, we ſhould like all that he doth, becauſe he doth it; and ſay, *It is the Lord, let him do what pleaſeth him*, 1 Sam. 3. 18. The creatures could not come if he did not ſend them: *Shimei* could not curſe, if he did not bid him curſe.

2.

2. To wait with patience if he delay the help which we would fain have, *Pſal. 40. 1. I waited patiently for the Lord, and he inclined unto me, and heard my cry*; when his appointed time is come which is the beſt time, we are ſure to be relieved. The Viſion is yet for an appointed; wait and at laſt it will ſpeak and ſatisfie. Remember the ſaying, *He that believes, muſt not make haſte*.

Hab. 2. 3.
E' a 28. 16.

3. To pray for ſeaſonable and moderate Weather; Winds and Rains, and all other things being at Gods diſpoſal. *Ask and ye ſhall have; Ask the Lord rain in the time of the latter rain, ſo the Lord ſhall make bright clouds, and give them ſhowers of rain; to even yongrass in the Field*: But pray ſtill with reſignation to his Will and Wiſdom, becauſe he knows beſt what is fit to be done; and is able to alter the moſt ſetled Weather, that ſoon all may turn to the quite contrary. Stars and their Influences muſt go by his direction; if the Stars rule men, yet our God ruleth the Stars.

3.
Zech. 10. 1.

E

4. To

4.
Pſal 107. 24.

4. To pray for Sea-faring men, who are moſt ſubject to the injury of Winds and Tempeſts. Theſe men ſee the wonders of God in the deep; up to Heaven, down to Hell, and ſometimes are at their wits end; therefore ſhould be remembred by us at Land, while our ſelves are in ſafety. Though we cannot help them, there is one that can, and him we muſt pray unto.

5.

5. To praiſe God when our buſineſſes are fitted by Land or Water; he did it, and he muſt have the glory, he ſent ſweet gales of Winds, he cauſed that there were no Tempeſts upon the Sea, nor Blaſts upon the Land; by his goodneſs we eſcaped ſuch a Thunder and Lightning, and miſchiefs that fell upon others; therefore him we muſt glorifie and be really thankful, *Pſal. 107. 31. Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the Children of men!*

6.

6. To keep the Lord ſure on our ſide, I mean in an holy way; becauſe he, and he alone can make all go well on our ſide. No wonder if Windes and Tempeſts be let looſe upon *Jonah*, when *Jonah* is fled from the Lord: We may thank our ſelves for ſundry terrible ſtorms, and unſeaſonable times that come upon us, our fooliſhneſs hath ſo armed the juſtice of God againſt us.

*Satan can raiſe
winds and
tempeſts,*

And take this for a Motive; The Devil and his Inſtruments can raiſe turbulent Winds and Tempeſts to do us a diſpleaſure. If they have leave from God, we ſee in *Jobs* caſe what they are able to do: Not that he can create Winds and Tempeſts; but if there be any in all the world, he can bring them together, and direct them to ſuch an Houſe, or to ſuch and ſuch Perſons. *He is the Prince of the air*, and is permitted to do great miſchiefs againſt ſinners; yea, and againſt the Saints of God, *Luke 13. 18.* Satan had bound a Daughter of Abraham eighteen years; Others were poſſeſſed of Devils, and ſuffered exceedingly; Others had their ſwine choaked in the waters. Our Saviour himſelf was hurried of the Devil from place to place.

Eph. 2. 2.

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27

Books have been written *De Praſigiis Damnum*. But Wierus. besides theſe, there are real ſtorms and miſchiefs that are done by wicked Spirits; whereof two Notes are given. 1. That they are raiſed on a ſuddain, even in the faireſt and quieteſt weather that is. 2. That on a ſuddain all is huſht and gone; as if there had been no ſuch commotion at all, with other Diſcourſes not much to our purpoſe.

Take heed and fear, not theſe wicked ones whole power is limited, though their Malice be unlimited; but God who is the *watch-man of Iſrael*, and hath theſe Lions in Chains that they can hurt none but as he pleaſeth; *I ſay unto you fear him.* Remember the keeping of us in our way; and, *The way of the Lord is ſtrength to the upright*, Proverbs 10. 29. Pſal. 121.
Pſal. 91. 11.
Luke 12. 4.

So of the former point.

2. Note how one ſinner brings a whole Company in danger; one *Jonah*, one *Achan*, one *Colloquimida*, mar d all the good Herbs that were in the Pot. *David* num bred the people, and ſeventy thouſand of them dyed of the Plague. Doctr. 2.
One ſinner en-
dangers many.

But how can this ſtand with the Juſtice and Mercy of God? *Anſw.*

1. The Juſtice of God cannot lightly miſs of Objects to work upon; *Iſrael* had ſins enough by which God was offended, and might juſtly diminith them by the Peſtilence; So had theſe who Sailed with *Jonah*, though *Jonah* had not been among them. Divine Juſtice might righteouſly for ſin have laid them in the bottom of the Sea; Who can ſay he is righteous, or ſuffers at any time without ſin provoking Gods anger?

2. The Mercy of God appears in Affliction, as well as in Favours beſtowed; *v. c.* that both *Jonah* and his Companions eſcaped the danger of the Sea, and the Mariners came hereby to the Knowledge of the true God. It is good for me to be afflicted, that I may learn thy ſtatutes; Others are in *Occultio Cordis*, as *Tertullian* ſaid of ſome

Confessors who died in Prison; still in good hands, when they are most judged according to the world.

Uſc. 1.

Now if one sinner can endanger many, into how great dangers do many sinners cast a poor Town or Nation? many sorts of sin, and many Offenders of each sort, and many acts of every Offendor; as for example, in the sin of Drunkenness, or Swearing; No marvel if we have had such civil Tempests, Divisions, Confusions, Diseases, other Evils. The greatest marvel indeed is, that our House and Kingdom is not already laid desolate; This is only by the long-suffering of our most patient and loving Lord God.

2.

Num. 15. 46.

2. If so, a sinner is no such good Neighbour as he may think he is, Though he be of a loving Nature, and do some good in his place, yet he hurts more another way: He provokes God to anger, and *so the Plague begins* in one kind or other. *Jonah* was an honest man, yea a godly man; he served the God of the *Hebrews*, and he paid his Fare when he entred into the Ship; yet see what a burthen he becomes, and how he endangers both the Vessel and the Goods, and all the Passengers together with himself. In Religion it is a meer Delusion, to think a bad man can be a good Citizen as to God; he is a very Pest to Church and State.

3.

*Zealons Reformers
may say
worth.*

3. If so, see how studiously and eagerly Magistrates should set upon the work of Reformation; to shame and punish sinners and lessen the number of them, that so wrath may be turned away. It was high time to cast *Jonah* overboard, that so possibly there might be some hope. *Israel* could not stand before the men of *Asi*, till *Achan* was stoned; when a man is sick of a Pleurisie, there is no rest to be expected till the corrupt blood be voided away; so here: And a wise Surgeon must come sometimes with his Causticks, where remember the saying, *Foolish pity marres the City; An idle Governour hastens wraith.*

4. If so, be not such a sinner as for thine own sake; so
for

for others to whom thou art related, and with whom thou art engaged in Society.

1. In Charity to others a man ſhould be Religious, fear and ſerve God, pray, keep Sabbaths, do all duty, not only in way of Piety and Charity; that ſo he may not hurt, but help his Brethren. This Caſe of *Jonah* tells us, that a ſinner though he be but one, yet may wrong many; and other Scriptures tell how one good man may profit many, and though he be a private man, yet he may be a publick good. *Joſeph* was a Bleſſing to all *Potiphar's* houſe, and to all the Land of *Egypt*.

All this while we ſay nothing of Charity to a mans own Soul, which in an holy way might be ſaved; or of pleaſing God in the way of Holineſs, which ought chiefly to be minded; or of crediting our holy Profeſſion, to which every Chriſtian ought to be an Ornament. The only comfort is to put all theſe together, and carry our work cleaverly before us.

2. Let a Religious man take heed of ſtepping out of his way, which would endanger both himſelf and others, as *Jonah* here; and *David* in numbring the people. He that opens a ſluce, may drown many others as well as himſelf. Somewhat is the matter, that judgment begins at the Houſe of God, and that the Righteous ſhall ſcarce be ſaved; ſaved they ſhall be, but ſo as by Fire. And by this account ſcarce any ſtrictneſs can be eſteemed too much, I mean in the holy ways of God.

Ver. 5. *Then the Mariners were afraid, and cried every man unto his god; and caſt forth the Wares that were in the Ship into the Sea, to lighten it of them: But Jonah was gone down into the ſide of the Ship, and he lay, and was faſt aſleep.*

Here be two things. 1. The Prophet by divers circumſtances ſets forth the greatneſs of the danger whereinto they were brought. 2. He tells of his own deep ſecurity in the mean time. True grace ever notes and confeſſes its own Imperfections.

There needs little or no Expoſition: But we have four points to be briefly handled.

Doctr. 1.
Stout ſinners,
how to be over-
awed.

1. God hath terrible works to do, which ſometime affright the ſtouteſt and rudeſt ſinners that are. Sea-faring men who converſe much in Dangers and Commotions in the Air, uſe to be Fearleſs men, and altogether deſperate in their way; yet at this time we ſee how they are afraid, and fall to their Prayers; ſo ſill, ſome are deſperate enough and care for nothing; but in ſome great judgment of God their ſpirit fails them, and they melt away into effeminate paſſions; ſo Belſhazzar, Dan. 5. 5. ſo Caligula at the hearing of Thunder, ſo in 2 King. 7. 6. A noiſe in the Air chaſed away an Army of the Syrians.

Reaſ. 1.
φοβερα̃ ὑπὲρ
ἀνθρώπων.
Aſt.

The Reaſon is, ſome things are terrible above man; that is, beyond the Power and Wiſdom of man to withſtand them, eſpecially in the concurrence of thoſe three things; Grievous Judgments, an Awakened Conſcience, and Sin ſet in order before the guilty Soul: Theſe meeting together make ſoul work ſometimes with a very ſtout ſinner. Art thou come to call my ſin to remembrance this day, and to ſlay my Son? and while Paul diſcourſed of Temperance, Righteouſneſs, and Judgment to come, Judge Felix trembled.

True,

1 King. 17. 18.
Act. 24. 25.

True, ſome under much guilt, and in the miſt of terrible Judgments fear nothing; why? becauſe Conſcience is not yet awakened; *A ſleeping Lion troubles not*: But when this begins to wamble, then the Sea waxeth turbulent and dangerous, *Eſa. 57. 20, 21. The wicked are like the troubled Sea, when it cannot reſt, whoſe waters caſt up mire and dirt; there is no peace (ſaith my God) to the wicked.* Sometime the trouble enters in a Plague-year, ſometime in the loſs of a Dear Friend, ſometime in the approach of Death, and ſometime in other amazing occaſions. When ever God begins to reckon with a ſinner, or any way hides comfort from him on which he preſumed; now begins the Tempeſt to be black indeed. *A wounded ſpirit who can bear?*

Let none therefore truſt to the hardneſs or bigneſs of his ſpirit, but learn to fear in a right and holy manner. *Uſe.* There is a falſe valour wherewith ſome ſet up their ſails, *In vain to be hardened a- gainſt God.* and ſwell above all reaſon againſt God, his word and works; It may be it laſteth for a long time, till Death, or in Death through ſelf-deluſion: But this is not the way to *proſper* as to God, and for ſafety to the Soul; At fartheſt, *Job 9. 4.* in the day of judgment he ſhall be *Magor-Miſſabib*, fear *Jer. 20. 3.* round about, aſtonied and ſwallowed up of deſpair.

The only ſafe way is, to turn all Natural and worldly fear into Spiritual; that is, to fear God whom by ſin we offended; To take ſin off the ſcore by getting into Jeſus Chriſt; To follow the doggings of a guilty Conſcience far enough, namely to get waſhed in the Fountains of *Iſrael*. By temporal judgments to take warning concerning eternal, and prevent that great miſchief; Otherwiſe, it is not a little tempeſt that will ſerve the turn, or Peſtilence, or Pleuriſie, or the like; but in Hell there will be ſeven times more vengeance, yea ſeventy times ſeven; All preſent Evils are nothing to this, when God ſhall caſt both Body and Soul into Hell; therefore ſay I, *Fear him,* Luke 12. 4, 5.

And

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And if it be the right fear of God, it will teach to *depart from evil*, as *Job*, *Joſeph*, and the Midwives of *Egypt*, *Job* 28. 28. It will introduce a real holineſs, *Pſal.* 111. 10. *It is the beginning of wiſd m*; And it will lead the man along in an holy way toward Perfection, 2 *Cor.* 7. 1. *To perfect holineſs in the fear of God.*

Doctr. 2.
The wiſe will
pray in great
danger.

2. Note how in great diſtreſs great ſinners will pray after their faſhion; as theſe Heatheniſh Idolaters, they knew there is a God, and that he is to be called upon, but let him alone till they be brought into this extremity of danger. Notions of God, and Prayer, and Duty lie aſleep in a natural man, till roused by ſome extraordinary trouble and amazement, *Hof.* 5. 15. *In their affliction they will ſeek me early.* And here we ſee, that when they miſs of the true God, they will betake themſelves to gods of their own making; *Every one to his god*, they will have many gods rather than no god, when reduced into ſtraights.

Reason,

Self-love can do all this. Nature is willing to eſcape out of great dangers, or get out of great troubles, or obtain his own ends; Fruits of the Earth, Peace, Liberty, other good things of the world. *Hof.* 7. 14. *They have not cryed unto me with their heart, when they howled upon their beds; they aſſemble themſelves for Corn and Wine, and they rebell againſt me*; ſo that, not God is ſought for Gods ſake, but merely to ſerve ones own turn; which when it is done, God ſhall be let alone till they have more need of him.

Uſe.
Not the right
kind of prayer.

Yet this is uſually eſteemed Prayer, in death or deadly troubles call upon God, and it is abundant Devotion, though neither before nor afterward; live a ſinner, and die a ſinner, yet with a few good words he is ſure to go to heaven; *Though he learn not righteouſneſs, nor the Laws and conditions of prayer*, *Eſa.* 26. 10, 11.

There be numbers that make not one good prayer all their long life; Know not what it is to ask according to the will of God, which they mind not; Ordinarijly quench and grieve

grieve the Spirit, and ſo cannot pray in the Spirit; Never take care to get into Chriſt, and ſo cannot pray in the Name of Chriſt; Never mind the main matters of Prayer, as about Holineſs, Temptation, doing Duty holily and ſpiritually, living profitably in their places, advancing Gods glory and the good of ſouls: All for a preſent ſhift, and to get out of a ſtorm as well as they can.

Jude 10.

Object. What, would you not have us to call upon God in our trouble? is it not commanded? *Anſw.* 1. It is commanded, and ſo are many other conditions too *Pſal.* 50. 14. *Call upon me in the day of trouble;* but it follows, *ver.* 16. *Unto the wicked God ſaith, What haſt thou to do to declare my ſtatutes?* 2. There be many places of Scripture that diſcard the prayers of the wicked, *they are abomination to the Lord;* God heareth not ſinners, Incenſe is abomination. 3. There be many adjuncts of acceptable prayer, *v. c.* to uſe the means of obtaining, to uſe no indirect means, to ſtand in a way of capacity for receiving ſuch and ſuch favours, to uſe them well afterward, and the like; which numbers little think of, and ſo their prayers are not accepted. 4. There be many *dayes of trouble* beſide the outward and worldly afflictions; and if ye will pray ever when ye are in trouble, ye muſt pray every day, and ſeveral times in the day: why? a godly man every day finds himſelf troubled with Temptations, and is never out of danger of the great Tempelt, nor of his own corrupt heart. *Paul* beſought the Lord *thrice againſt the thorn of the fleſh,* and approved himſelf on both ſides by the armour of Righteouſneſs: No part of our life is void of theſe dangers; therefore every part of our life muſt be fenced with prayers. And one condition of prayer is, it muſt be conſtant, we muſt pray with all perfeverance, we muſt continue inſtant in prayer, &c.

Prov. 15 3.
John 9 31.

Eph. 6. 18.

Col. 4. 2.

DoTr. 3.

To the third point; There be caſes wherein a mans worldly wealth will be nothing ſet by; as here, in caſe of Shipwrack, and *Act.* 27. 19. *They lightened the ſhip, and*

with their own hands they caſt out the tackling of it; When the life comes into queſtion, let it all go; or in times of war, a man fares the worſe becauſe he hath ſomething to loſe, *Ezek. 7. 19. They ſhall caſt their Silver into the ſtreets, and their Gold ſhall be removed*: Or in a great fit of ſickneſs, a'l the wealth is lookt on with an heavy eye. And in death, what is all the wealth of the world to a man? It is but the more vexation in parting.

Uſe 1.

Mat. 16. 16.

Yet this is the folly of many, immoderately and inordinately to affect the wealth of the world. They ſeek it, and take pains for it, though it be with the loſs of their Souls; and yet when they have it, it is in much danger to be ſtollen, or maſtered by Fire, or forfeited, or to be caſt away with ones own hands; and, Oh that I had never know peny of this ill-gotten Goods! *what profit? what recompence?* beſide thoſe caſes of meeting a murderous Theef; *Take my Goods and ſave my Life.* And mark how expreſly the way of worldlings is called folly, *Pſal. 49. 13. This their way is their folly, with Jer. 17. 11. He that getteth riches and not by right, ſhall leave them in the miſt of his days, and at his end ſhall be a fool.*

2.

Take heed, Chriſtians, and adventure not Souls for Goods; It were no reaſonable exchange. 1. Mark theſe Heathens; if they prefer their Lives before their Goods, let not Chriſtians who know better and higher things, caſt away their precious and Immortal Souls for a little Commodity; no not if it were never ſo great. Certainly there is no proportion between a Soul and the whole world. 2. We read of ſome Philoſophers, that they caſt away their wealth and worldly buſineſs, that they might the better attend the getting of Learning and Wiſdom; ſo did *Crates*, and *Thales* by buying up the Vineyards in the Country, when he fore-ſaw a Scarcity, by Philoſophy, and made good advantage of it, ſhewed how eaſily a Philoſopher might get wealth if he minded it. And if ſuch mind it not, why ſhould Chriſtians mind it ſo much?

What

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What then, may ſome ſay, would you have me caſt my *Object.*
wealth into the River? I ſee no ſuch need, Sir. *Anſw. 1.* *Anſw.*
There is need to make reſtitution of Goods that have been
ill-gotten, as did *Zachens*. 2. There is need to be free for
pious and charitable uſes according to ability, *1 Cor. 16. 2.*
as God hath proſpered a man. 3. There is need while we hold
theſe temporals, to hold them with a moderate mind and
affection; *not to mind Earthly things, but to have the conver-*
ſation in Heaven, *Phil. 3. 19, 20.* *not to ſet the affections on*
things below, but things above, *Col. 3. 1, 2.* and our rule is,
not to Treafure in Earth, but in Heaven; and when we have *Mat. 6. 20.*
any riches, to refer them to the right ends they were gi-
ven for; as is ſaid, *Honour God with thy ſubſtance:* And ſtill *Prov. 3. 9;*
they ſhould be uſed as encouragements in his ſervice.
4. There is need above all our getting to labour for *the*
better and enduring ſubſtance, *Heb. 10. 34.* *to be rich in faith*
and good works, to get ſaving wiſdom *which is better then*
Rubies and Diamonds; to have a ſtock of prayer going in
Heaven; without all queſtion *great is the gain of godlineſs,* *1 Tim. 6. 6.*
though worldlings eſteem it not.

Ver. 15.

Where note, theſe two Loves do much hinder and waſte
one another. If a man earneſtly, and as he ought, ſhall
mind the ſpiritual wealth, it will in great part take him off
from his mudling in the world. Is he not in the proſecu-
tion of better things? A Prince that ſeeks a Kingdom,
will purchaſe no Cottage. On the other ſide, he that
eagerly purſues the world, ſhall either neglect Religion
altogether, or purſue it very indifferently; worldly-
mindedneſs hath been the marring of many an hopeful
Profeſſor. Demas embraced the world, and left the Apo-
ſtle.

1 Tim. 4. 10.

To the fourth point; We are apt to be very ſecure e-
ven in the greateſt danger.

Doctr. 4.

1. Good men, as *Jonah*, who was very ſhortly to be
caſt into the Sea, and yer ſaſt aſleep in the ſide of the Ship;
and *David* who after his ſin with *Baiſheba* lay ſecurely

In great danger
apt to be ſecure.

for awhile, without renewing peace with God, till the Sword was threatned to come againſt his houſe, and never go from it. Only with this difference, the ſecurity of a godly man is neither total nor final: At the worſt he hath ſome motions of God in his heart, and at laſt he runs to him with full ſpeed, *Cant. 5. 2* *I ſleep, but my heart waketh;* And oil is ready in his Lamp, to go forth and meet the Bridegroom.

2. Carnal and worldly men, Theſe ſay, *Peace and Safety*, when ſuddain deſtruction comes upon them unawares, *1 Theſ. 5. 3*. And the man with gall of bitterneſs ſaith *he ſhall have peace*, when the ſmoak of Gods wrath is ariſing againſt him, *Deut. 29*. So ſaid they of the old world, till the flood came and drowned them all; and the men of *Sodom*, till the fire fell from Heaven and conſumed them. Every natural man ſleeps the ſleep of death, and he never awakes till he be dropping into Hell.

Uſe 1.
A fruit of ſin.

Uſe 6. 10.

Rom. 2. 5.

Whereby note a curſed and dangerous effect of ſin; as it brings a man into extreme danger of loſing God and all happineſs, and of falling into the everlaſting torments of Hell, ſo it is ready to make and keep him ſecure, and altogether inſenſible of his danger till he know not what to do wth himſelf. He hath a *groſs heart*, eyes to ſee and not perceive, ears to hear and not underſtand; and he hath an *impenitent heart*, whom all the goodneſs and patience of God cannot lead to repentance; ſo little cauſe there is to be in love with ſin as many are, or to reſuſe the Exhortations of zealous Miniſters.

Uſe 2.
The mercy of God.

Eph. 5. 14.

2. Note and admire the wonderful mercy of God, who watcheth over us for good, and in due time awakens us out of our deep and deadly ſleep, by giving faith and repentance. O the rich and invaluable grace of Converſion! how are we bound unto God, that now we *ſtand up from the dead*, and live for ever! We were aſleep ſometimes; yea, dead in ſins and treſpaſſes; but now Chriſt hath given us the *light of Life*. It is onely of his diſ-

crimi-

criminating grace, for which we must ever remember to be thankful.

3. Awake unto duty. Christian watchfulness is a duty often commanded in Scripture. *Be sober, be vigilant, watch,* 1 Pet. 5. 8. *for ye know not the hour when the Son of man cometh;* and saith Christ, *what I say unto you, I say unto all, watch,* Mar. 13. 37. For Motives, consider how it is made a Note of wisdom, to watch till the Bridegrome comes, as did the wise Virgins. How the wise as well as the foolish are apt to *slumber and sleep.* How the Bridegrome comes in a time when he is least expected; *at mid-night.* How the wise Virgins enter with him into the glorious Bride-Chamber. How others are excluded, though they knock and call for admission. And how hereupon our Saviour inferreth the Exhortation, *Watch therefore,* together with another Parable to the same purpose; There will be a day of *reckoning* with the Servants about their Talents and Employments, therefore watch and do duty.

2/fe 3.
1 Pet. 5. 8.
Mar. 13. 37.
Ver. 51
6.
10.
12.
13.
14.
19.

Ver. 6. *So the Ship-Master came to him, and said unto him; What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.*

In every Society of men there must be order. Here in a Ship there is a Ship-master; in a Navy, there is an Admiral; in an Army, there is a General; in an House, Town, or Nation, there is a Governour: So in the Church, there ought to be Order and Government, or else all comes to Confusion. We see what mischief is befallen since Government ceased, and should see more mischief, if Civil Government ceased as well as Ecclesiastical. In both it is true, better a bad Government then no Government. Tyranny is very bad, but Anarchy is far worse, and more intolerable.

Note 1.
Order in every Society.

For

The Propheſie of Jonah.

For our Ship-maſter, he comes to *Jonah* and reproves him for ſleeping. It is likely, that in this great diſtreſs of weather he beſtir'd him to the uttermoſt, to ſave the Veſſel and all that were in it; ſometimes under Deck, ſometimes above, ſometimes among the Ropes and Cables, ſometimes in the Keel or ſides of the Ship, to ſee what muſt be done to that purpoſe. And here, in the ſide of the ſhip he finds *Jonah* ſaſt aſleep, and rouſeth him up, *What mean'eſt thou, O ſleeper?*

Note 2.
Look to the
main chance.

Great diligence muſt be uſed of every one in his Place and Calling, to ſave the main chance; for the Body, for the preſent Life, for the outward Eſtate; but eſpecially for the Soul and Eternity: So for Church and Commonwealth, do thy beſt to ſave a Barque ready to periſh. If Prayers can do any thing, if Tears, Sighs, Zeal for Reformation, Mourning for the Abominations, let us not want thy helping-hand. We ſhould not give all for loſt, till there be no Remedy, and we be now ſinking. This Ship-Maſter by his diligence ſaved his Veſſel, and ſo may we.

Note 3.
Naturaliſts
mean not well.

What mean'eſt thou, O ſleeper? A ſecure ſinner can have no good meaning with him. I ſuppoſe he hath no ſuch meaning as to damn himſelf and his Companions, or to ruine the Church and State. It is not the thing which he doth purpoſely intend, yet he may be well aſked the queſtion, *What mean'eſt thou?* It is not yet in his thoughts and purpoſes to do any good, either in publick or private. In preſent he minds nothing but a ſinful and ſenſual enjoyment.

Uſe.

Carnal people ſay they have good meanings, but it is much to be doubted. For, how can meanings be good, when they are only General, Blind, Lazie, and not Operative according to the Exigents of Church and State, or of the precious ſoul? ſhould theſe be called good meanings? It is a meer deluſion. We ſhall further queſtion them, as here the ſhip-maſter, *what mean'eſt thou, O ſleeper?*

Arise,

The Propheſie of Jonah.

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Arise, call upon thy God. It is our duty to rouse up secure sinners, that they may escape the great danger where in they are; as the danger of losing a Vessel, Life and Goods, so and much more the losing of a precious and Immortal soul; Exhort, Admonish, Reprove, pull them out of the Fire, save them with Fear, and use Compassion. As we would call upon a sleeping Master, when his house is all on Fire; so, and much more should we in soul-dangers. Consider, our Brethren whom we help now, may help us another time in our drownsiness and sleepiness. And, none of us but is apt to be sleepy; we are of a corrupt Nature, and have taken a dram of hellish *Opium*, so all possible help will be little enough. Consider, Charity requires helpfulness, and this is a work of the truest Charity. And why should not eternal danger quicken us, as well as common danger?

Call upon thy God. Carnal people can wish for a part in all good prayers; as here, the Mariners before had cried every one unto his god; Possibly there might be an hundred Passengers in the ship, and an hundred several gods that were called upon; yet see how the ship master bespeaks *Jonah* for his Prayers too, that if it be possible, they may escape this danger. And possibly, they that never made good Prayers in all their Lives, yet will beg the Prayers of the godly in their distress, and God send them a part in all good prayers!

Take heed, Christians, and blunder not along in these wild and idle wishes; as ye desire the benefit of other mens prayers, so ye must learn to pray your selves. There is not only prayer in common; suppose with a Family, or in a Congregation; but it is said *distributively*, Every one that calls on the Name of the Lord shall be saved; and personally, when thou prayest, enter into thy Closet.

Thereason is, every one of us hath a soul to save, and every one hath personal sins, personal corruptions, personal temptations, wants, afflictions; and every one that is truly

Note 4.

Rouse up secure sinners.

Note 5.

All would share in good prayers.

Use 2.

The Propheſie of Jonah.

Zech. 12. 10.

truly godly, hath the Spirit of grace and ſupplications poured upon him. And why ſhoudeſt not thou make account to pray for others, as well as that others ſhould pray for thee? is it not one duty of the Communion of Saints? as Feeding and Cloathing are duties for the good for the Body. No member in the natural Body but muſt help his Fellows, and there is the ſame reaſon for the Members of the Myſtical Body of Jeſus Chriſt. And, why ſhould any put ſo great a matter upon the Adventure, whether others remember him in their prayers or no? every one is his own neareſt Neighbour; And every one ſhall give account of himſelf unto God, Rom. 14. 12.

Uſe 2.
Be much in
prayer.

Every Chriſtian therefore that is able to pray, ſhould ſtir up his gift, and improve his intereſt at the Throne of Grace, for his own good and the good of others. There is ſomething in this advice to the ſhip-maſter, *Call upon thy God*; and in the other, *Everyone in the Ship cryed unto his god*, Mic. 4. 5. *all people will walk, everyone in the Name of his god, and we will walk in the Name of the Lord our God for ever and ever.* Why not we devout in a true way, as they in a falſe?

Mat. 1.

Conſider the word of appropriation, *thy God*. Jehovah is thy God in a Covenant of grace, bound to thee both by Promise and Oath; and daily ſolicited by Jeſus Chriſt to ſhew thee favour according to thy Prayers and Neceſſities. Now then make bold with him; every one may make bold with his own; but Jehovah is thy God, therefore go boldly to him, and doubt not of acceptance. It is a Miſerly trick to have Gold and Silver in ſtore, and want Proviſions of Food and Phyſick; and it is worſe, to have a loving Lord God to pray unto, and be a ſtranger to him.

2.

Deut. 28. 58.
Exod. 34. 6.

Conſider alſo the Name of thy God; it is lovely, and invites thee to come to him. As it is a glorious and terrible Name, *The Lord thy God*, ſo it is an amiable Name, and may win ſinners to ſeek to him; *The Lord, the Lord merciful and gracious*. The Kings of Iſrael were accounted mer-

The Propheſie of Jonah.

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merciful Kings, and much more is this King of *Iſrael*.

If ſo be that God will think upon us; The Lord hath thoughts of Love and Peace toward his people, Jer. 29. 11. I know the thoughts of peace that I think toward you, ſaith the Lord, thoughts of peace, and not of evil, to give you an expedient end: Namely, out of the counſel of peace which he had within himſelf before the foundation of the world, Zeck. 6. 13. The counſel of peace ſhall be between them both; that is, Chriſts Kingly and Prieſtly Office.

Note. 6.

Thoughts of love to the godly.

Or, it may be a phraſe referring to the ſenſe of man. We are apt in great diſtreſs to think that God hath forgotten us, and *will he be no more gracious; hath he ſhut up his lovingkindneſs in everlaſting diſpleaſure?* and, if he did but think upon us, in what a ſad caſe we are, he would certainly ariſe and do for us; So theſe here, Oh that the God of Heaven would think of us for good! and elſewhere, *Ar iſe O Lord, O Lord, ſtir up thy ſtrength, hide not thy face, leave us not, come and ſave us.*

Pſal. 77. 8, 9.

Otherwiſe, in abſolute conſideration, the Lord thinks on all men and Affairs in the world. His providence reacheth to all, and to every particular: He ſent this Tempeſt upon the Mariners, and ſaw in what diſtreſs they were. But their Prayer is, they would have mercy, that they might well get out of their diſtreſs. *He ſaw the affliction of Iſrael in Egypt, and meant to bring them out of it.*

Now this is good and comfortable for each doubting Chriſtian, who conceits ſometimes in his weakneſs to be rejected and forſaken of God, but indeed is not, the Lord at worſt thinking of a deliverance or ſupply, and what is the beſt way and time to effect it. A Nurſe ſees her Chld to be too venturous, and ſeems to leave it to it ſelf, but her eye is full upon it; even ſo doth our God. And though Nurſes and Mothers ſhould be unnatural, yet will not the Lord, *Eſa. 49. 14, 15, 16. Good words to ſettle the peace of a troubled ſpirit*, but may alſo ſerve our turn in great diſtreſſes of the world; Tempeſts at Sea, Commotions at Land,

Uſe.

A means to ſettle faith.

G

trou-

Judg 6.13.

troubles in the private Eſtate, all threatning our Ruine, and then we begin to queſtion the Love and Providence of God; *If the Lord be with us, why is it thus?* But check this unbelief; we need not put it upon this ſuppoſition, *if ſo be* that God will think upon us; he will moſt certainly think, and do, and delever in due time; and in the mean time ſupport our hearts with comforts of his Spirit; *he is a God of judgment*, and knows our frame, and when a delivertance will be moſt ſeaſonable.

Eſa. 30. 18.

Note 7.
God able to
ſave in great
diſtreſs.

I thank upon us, that we periſh not. God is able in great diſtreſs to keep us from periſhing, and will, if he ſee it good for us. Theſe heathen Mariners ſaw, that if they could get God on their ſide, they ſhould not periſh, though it were a terrible, boiſterous, threatning tempeſt: And we ſee in the end, that they did not periſh. So in theſe dayes, amidſt all our civil Tempeſts, our Land hath not yet periſhed; and, ſo long as God thinks thoughts of peace towards us, it ſhall not periſh, though winds and ſtorms beat upon our Bark never ſo violently.

uſe.

Hear and believe, and ſay as *Pſal. 46. 1, 2, 3.* *God is our refuge and ſtrength, a very preſent help in trouble; Therefore will we not fear, though the Earth be removed, and though the Mountains be carried into the miſt of the Sea: Though the waves thereof roar and be troubled, though the Mountains ſhake with the ſwelling thereof.* Say as thoſe that were going into the fiery furnace, *Our God is able to deliver us.* Rate away all unbelief as David did, *Why art thou caſt down O my ſoul? and why art thou ſo diſquieted within me? Still truſt in God, who is thy help, and the light of thy countenance.* Mark what our Saviour ſaith, *Let not your hearts be troubled; ye believe in God, believe alſo in me,* John 14. 1.

Dan. 3. 17.
Pſal. 42. 11.

Note 8.
Carnal ones are
all for tempo-
rals.

That we periſh not. All the care of carnal people is to be delivered from temporal evils; from Ship-wrack, from Peſtilence, from Loſſes and Croſſes of the world; ſo *Pharaoh, Deliver me from this death only;* ye may apply it to every particular Plague which comes and threatens us.

Let

Let people eſcape, and preſently they are as bad as ever ; All the care is, to get out of Gods hand for the preſent. *Iſrael* in want would fain have Bread or Water, and be delivered from the fiery flying Serpents, or get through the red Sea ; but when their turn was ſerved, preſently they were as bad as ever.

Oh no (may ſome ſay) we mind our Souls too, we *Object.* would get them ſaved, we were undone elſe.

Anſw. 1. No doubt but ye have good wiſhes to that *Anſw.* purpoſe ; wicked *Balaam* would fain die the death of the Righteous ; when people are ſo far enlightened with Principles of Religion as our people are, no wonder if they deſire to be ſaved. Heaven is better then Hell ; better be happy when they die, then go to Hell to be tormented in thoſe flames. 2. That they are but wiſhes, appears by their negligence. For temporal deliverance they will take any pains, be at any coſt, uſe all the Friends they can make, and never be quiet till they be delivered. We ſee what theſe Mariners did, not to periſh ; they prayed, they caſt their Goods into the Sea, they rowed hard to bring the ſhip to Land ; and ſo do our people now-a-days for Temporals : But, what diligence do they give to make their Calling and Election ſure ? where is the man that works out his Salvation with fear and trembling ? how few are they that ſet themſelves into a ſerious courſe of Religiousneſs ? There needs the moſt pains to be taken, but very few are willing take thoſe pains.

Chriſtians, take moſt pains not to periſh everlaſtingly ; God hath done much to that purpoſe, and Chriſt hath ſuffered much. Ye ſee it in *John* 3. 16. *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.* And ye have the means to believe ; namely, the Preaching of the word, *Rom.* 10. 17. *Faith comes by hearing, and hearing by the word of God ;* And ye have had rousing ſummons in theſe times to awaken ſecurity, winds and ſtorms

Uſe.

Mind Spirituals

The Propheſie of Jonah.

of State aroſe very high, and ſome Earthquake continue to this very day ; A marvel we are not perished already, and by our ſins and ſecurity we deſerved to periſh eternally : Only there is ſome reſpite granted, and matters may be ſo handled as to eſcape the great ſhip-wrack of ſouls.

Oh for care and wiſdom, that our precious ſouls may not be caſt away !

This is the only ſafety that is worth having, commonly called Salvation ; And thoſe that mind this as they ought, ſhall never be accounted carnal, but ſpiritual, holy, wiſe unto Salvation. They are of an heavenly extract, and gone beyond all Naturaliſts, Mariners, and all Nominal Chriſtians whatſoever. *Jonah* ſaved his ſoul, and all his Fellow-paſſengers ſaved their Lives, and them only ſo far as is revealed.

Ver. 7. *And they ſaid every one to his Fellow, Come and let us caſt lots, that we may know for whoſe cauſe this evil is come upon us ; So they caſt lots, and the lot fell upon Jonah.*

Parts.

Hereof are two parts. 1. The Mariners enquire of the cauſe of this great Tempeſt ; *let us caſt lots*, and they did *caſt lots*. 2. The ſucceſs of their Conſultation, *the lot fell upon Jonah*.

I.
Search out the
cauſe of affli-
ctions.

For the former, we learn of the Mariners, in every great affliction to ſearch and find out the cauſe, that ſo we may be humbled and reformed, and the evil may ceaſe ; we may be ſure that ſin is the cauſe, and ſo ſhould fall foul upon that. And if there be a ſpecial token of Gods diſpleaſure, we ſhould pray with *Job*, *Shew me for what thou contendſt with me*. The Tribes in their quarrel with filthy Benjamin never thrived, till they faſted and mourned before

fore the Lord, nor ſhall we in like caſes.

For the lots which theſe Mariners uſed to find the cauſe of their diſtreſſe and danger, thus *Auguſtine* ſaith; *A lot is ſuch a thing as in the doubts of men doth ſhew the will of God:* Or, *A lot is an Ordinance of God, whereby we put that unto God which men could not decide.* It is commonly by Divines referred to the third Commandement, as part of Gods Name which muſt not be taken in vain. We know a man by his Name, and by a lot we come to know the mind and will of God in a matter which we cannot know by our ſelves, nor by others.

Of a lot I deliver theſe particulars, that the nature of the Ordinance may be the more manifeſt. *Particulars.*

1. The matter of caſting lots muſt be a weighty and grave matter; which is well worth the finding, and well becomes the Majeſty of the great God to be employed about, not in every trifſe, as in drawing of Cuts; So here, a great tempeſt was upon the Mariners, and thereby great danger; a great offence had cauſed it; they knew not what the offence was; they deſired deliverance; life and all was in queſtion; and now they go to caſting of lots; not as knowing it to be an Ordinance of God, but only led by the dim Light of Nature, which ſuggeſted this might be a way to find out the truth, as in the event it proved. So in an Oath, which is the end of Controverſie.

1.

2. This weighty matter muſt be ſuch as none but God doth know and can determine; and herein differs from an Oath, that he who ſwears, knows the thing he affirms or denies to be a very truth, and calls God to witneſs of it; but in a lot none knows but God alone, as here, who among them ſhould be the cauſe of this tempeſt; the Mariners knew nothing of it till the lot fell upon *Jonah*; and *Jonah* muſt tell what he had done. So in other inſtances of Scripture, v. c. about *Achan* and *Jonathan*.

2.

3. We read how all the determination of lots is from God, *Prov. 26. 33. The lot is caſt into the lap; but the whole diſpo-*

3.

diſpoſing thereof is of the Lord. God is not wanting to his own Ordinance; but when he is ſought by his people, he will be found of them; this alſo appears by the ſame inſtances, and other of the like nature.

4.

4. We read what is the end of caſting lots; to wit, quietly to determine buſineſſes which could not be otherwiſe decided without ſtrife of ſeveral parties. *Prov. 18. 18. The lot cauſeth contentions to ceaſe, and parteth between the mighty;* as if it be in deliberation, which of theſe Nobles ſhall be ſent Ambaſſadour to ſuch a Prince? which of theſe Warriors ſhall be put upon ſuch a ſkirmiſh, to lead on the men? ſundry would have the honour to do the ſervice; therefore now comes the lot and quiets all parties.

5.

5. There are three ſorts of lots, according to the three-fold uſe of them; two of them lawful, the third unlawful, wicked, diveliſh. Take heed, and caſt lots as Chriſtians.

1. *Sortes Diviſionis;* when Houſes, or Lands, or other Goods are to be divided between man and man, about which otherwiſe contention would ariſe; ſo *Jeſhua* by lot divided the Land of *Canaan* among the Tribes of *Iſrael*; ſo Merchants ſometimes divide their parcels of Wares, and Neighbours divide their Acres of Ground; Lot-Acres, as *Salomon* ſaid, *The lot cauſeth contentions to ceaſe.*

2. *Sortes Conſultationis;* when we adviſe together what is fit to be done, but in Concluſion cannot agree becauſe things ſtand in the Equality of Reaſon: Here it is referred to God by lot, and ſo all parties are contented. So the Church of *Jeruſalem* by lot choſe *Matthias* to be an Apoſtle, *Act. 1. 26.* So theſe Mariners by lot would know who brought this great Tempeſt upon them in their Voyage. Though there might be ſuperſtition in their doing it, yet the thing for ſubſtance was good and lawful.

3. *Sortes Divinationis;* when wicked men inquire into fortunate and infortunate dayes for a journey that is to be taken, or a buſineſs that is to be done; if they draw a white

white lot it will be lucky; if black, unlucky; ſo *Haman caſt* Est. 3. 7.
lots for the deſtruction of the Jews, and, how croſs the
lucky dayes fell out to him, appears by the Feaſt of *Purim*;
even the blackeſt dayes that ever *Haman* and his Compli-
ces met withall.

A ſinful abuſe of Gods Ordinance; as it is alſo to turn *Abuſe.*
lots into ſports, or to fore-tell things for gain, as do the
Gipſies; and thoſe that aſcribe the iſſue of lots to For-
tune, *The Goddeſſes of Fools*; whereas indeed the whole di- Te facimus
fortuna deum,
cæloque loca-
mus.
ſpoſition of it is of the Lord; and theſe three caſes evi-
dently ſhew the truth of the things ſo ordered; *Jonathan*,
Achan, and *Jonah*.

Application of this Doctrine take thus.

1. Note and admire the Providence of God, who or-
dereth theſe moſt fortuitous and contingent things to the
right, both for truth and equity. Oh what a wonderful
and glorious Lord God do we ſerve! how ought we to
adore his Omnipreſence, Wiſdom, and over-ruling
Providence! how ſhould we come before him in fear, and
walk humbly with him in all our courſe! both for depen-
dance and obedience!

Uſe 1.

2. If it be ſo, then in caſting lots the parties intereſſed
ſhould liſt up a prayer, and intreat the Lord in mercy to
maniſeſt his good pleaſure toward them. In no point
may the Name of God be taken in vain, ſo not in this.
And as every creature muſt be ſanctified by the word and
prayer, ſo muſt this. Remember, and fear the judgment
of God upon them that take his Name in vain. If any ob-
ject that the occaſion and Company will not bear prayer;
I anſwer, at leaſt let there be an Ejaculation.

2.

3. If it be ſo, be thankful for any good that is received
by lot; looking up to the hand of God who hath caſt it
upon thee, and not upon another. The whole diſpoſing
of it was of the Lord; therefore let him have all the glory.
It was not Luck and Fortune, but God muſt be acknow-
ledged; Eſpecially when the Lord himſelf is the lot and
portion

The Propheſie of Jonah.

portion of thy ſoul, as *David* ſaid, *Thou art the lot of mine inheritance*, remember much and often to *bleſs the Lord*, as he did, *Pſal. 16. 5, 6, 7, 8.*

4.

1 Sam. 3. 18.

When lots croſs a man, let him learn to be as *Jonah*, patient and contented. Say, it is the Lord that hath thus diſpoſed of the buſineſs; *it is the Lord, let him do what ſeemeth him good*; ſhould I deſire any thing which the Lord ſees not good for me? or, when he hath declared his mind, ſhould I wriggle, or murmur, or carry my ſelf otherwiſe then becomes the Child of God? I will not do it.

Come and let us caſt Lots, that we may know for whoſe cauſe this evil is come upon us.

Note.
In great afflictions we look at great ſins.

John 9. 2.

It is the Nature of man to think there is ſome great ſin where they ſee a great judgment of God. *Who did ſin, this man or his parents, that he was born blind?* And thoſe that ſuffered thoſe great Evils, were accounted greater ſinners than all the *Galileans*, or all that were in *Jeruſalem*, *Luke 13. 1, 2, 4.* Where Chriſt aſſures us of the contrary, *I tell you ſay, but except ye repent, ye ſhall all likewiſe periſh, v. 5.* And if theſe Mariners had been asked, whether each of them had not deſerved this horrible Tempeſt to die by it, they would have ſhrunk at it, and not have confeſſed. And, every one would ſave one; therefore they put off the danger to others: Otherwiſe there needed no lots to be caſt, but every one confeſs his guiltineſs, be humbled, reformed, and give ſatisfaction to his god who was offended.

Mſe. 1.

Take heed of this ſpice of Nature, and of the Pharifees. Talk not of great ſinners and little ſinners, nor censure them that ſuffer great Evils as if they were the greateſt Offenders. Poſſibly they may be great Offenders, but what

The Propheſie of Jonah.

49

what is that to thee? Thy rule is, *not to judge, that thou be not judged*; and, *judge nothing before the time*; and, *who art thou that judgeſt another mans ſervant*? and, The greater ſinner the man is, the more he needs thy pity and prayers, not thy cenſure and diſdain.

Mat. 7. 1.
1 Cor. 4. 5.
Rom. 14. 4.

2. In a common danger let every one recount his own guiltineſs, and do what lies upon him to do for delivering his own ſoul. Remember who ſaid, *Except ye repent, ye ſhall all periſh*; whether ye eſcape the danger, or no; ye may eſcape temporally, and periſh eternally. Theſe Mariners did all eſcape the temporal evil, better then *Jonah*; but without hearty and fruitful repentance they eſcaped not the eternal vengeance of their ſins. *Jonah* upon his humiliation and amendment might eſcape better then they all.

Luke 13. 3.

3. This Example tells us, that the ſin of a godly man may become grievous and provoking, more then the ſins of many others; as *Jonahs* to hazard the caſting away of many that were in the ſhip. What? the Child of God do ſo and ſo? what, one that hath received ſo much light, ſo many Teachings of the Spirit, ſo many checks of Conſcience, ſo many opportunities of glorifying God; and of giving good example to others? he to flee from God, and caſt off duty? Take heed, ye that fear God, and keep even reckonings with him. Be humbled for what is paſt, and watch better hereafter.

3.

And the Lot fell upon *Jonah*.

Wicked men ſometimes in this life are diſcovered, and brought to their deſerved puniſhment. God hath means and ways enough to it; ſometimes by lot, as here to *Jonah*; ſometimes by the Birds of heaven, as the *Cranes* revealed the murderers of the Poet *Libicus*; ſometimes by the Confeſſion and horror of the guilty perſons; ſometimes by blood iſſuing afreſh out of a ſlain body; ſometimes a

Note.

Eccleſ. 10. 10.

H

Friend

The Propheſie of Jonah.

Friend hath blabbed forth a bloody buſineſs before he was aware; ſometime a Confederate hath turned Enemy, and told all the truth. Divers ways the Lord hath to *bring to light the hidden things of darkneſs*; at fartheſt, in the day of judgment *Eccleſ. 12. 14. 1 Cor. 4. 5.*

Reason. 1.

2.

The Reason is. 1. God is Omnipreſent and Omniscient, and is able to diſcover the greateſt ſecrets; as here, in ordering theſe lots; he obſerved every motion of *Jonah*, to *Joppa*, and to the ſhip; yea, the very firſt motion of his heart in departing from the living God: All is naked to the eyes of him, with whom we have to do. 2. God makes theſe diſcoveries for his own glory, and for bringing about his own moſt holy ends; as here, he meant to have his work done by *Jonah*, in the meſſage that was to be delivered at *Ninive*. And he was glorified in the eyes of theſe Mariners by this diſcovery of *Jonah*, *ver. 10.* *Jonah* made the Lord known to them, and *ver. 14.* they ſaid, *Thou Lord haſt done as it pleaſed thee*; and *ver. 16.* *The men feared the Lord exceedingly*; and poſſibly, ſome of them were truly Converted.

Queſt.

But are lots a lawful way to diſcover Malefactours, when they are to be puniſhed with Death for Felony or Treason?

Anſw.

Anſ. It were very dangerous (without Gods command) in this caſe to put any to the caſting of lots for his life, except it be certain that divers well deſerve to die; but the Prince of his grace intends to ſpare ſome, by decimating the Army, or others that have made a Mutiny.

Uſe 1.

But if the point in hand ſtand true, it appears vain to ſin in hope of ſecrecy; This induceth ſome to horrible wickedneſſes. The Thief and the Adulterer and other wicked ones hate the light as Death it ſelf, and chuſe Darkneſs for acting their Villanies; but all in vain as to God, whoſe eyes are in every place, beholding the evil and the good. Yea, the Hypocriſie of idle Profeſſors is fully diſcerned by him; and in this liſe ſometimes they are uncaſed for

Prov. 15 3.

Hypo-

Hypocrites as they ever were, falling into ſome ſcandalous courſe, or from the main truths of the Goſpel. But at the laſt day all ſecrets will be fully diſcovered and puniſhed; Though they dig deep into Hell to hide their counſels and eſcape the hand of man, yet the hand of God they ſhall not eſcape.

Be wiſe then, and never go about to cover ſin in an undue way and manner. Mark two things. 1. *We to them that cover with a covering, but not of my Spirit, that they may adde ſin to ſin;* namely, by denying what they have done, by excuſing, defending, or putting it off to others; or by cloſe conveyance; ſo did Adam in the Thicket, and with his Fig-leaves: A deteſtable ſin, as Job 31. 33. *If I covered my tranſgreſſion as Adam, by hiding my iniquity in my boſome.* 2. *Bleſſed is the man whoſe ſin is covered,* namely by juſtification, under the mantle of Chriſts Righteouſneſs, when a ſoul takes warning and flees unto him for ſhelter, and ſo the evil paſſeth away; So the godly is ſaid to *hide himſelf* from the Plague he fore-ſees, namely under the wings of the Almighty, not from God, but with God; *Pſal. 91. 1, and Prov. 32. 3.*

Uſe 2.

Away to hide

ſin.

Eſa 30. 1.

Pſal. 32. 1.

Ver. 8, 9, 10. Then ſaid they unto him, Tell us we pray thee, for whoſe cauſe this evil is upon us; what is thine Occupation? and whence comeſt thou? what is thy Country? and of what people art thou?

And he ſaid unto them, I am an Hebrew, and I fear the Lord the God of Heaven, which hath made the Sea and the dry Land.

Then were the men exceedingly afraid, and ſaid unto him, Why haſt thou done this? for the men knew that he had fled from the preſence of the Lord, becauſe he had told them.

Parts,

In theſe three Verſes we have three things to be conſidered and improved. 1. The humanity of theſe Mariners toward guilty *Jonah*, ver. 8. 2. The Confession of *Jonah* upon the examination of the Mariners, ver. 9. 3. The Mariners reverent reſpect of God, and chiding of *Jonah*, ver. 10.

1.

For the firſt of theſe, though the Mariners ſaw *Jonah* was taken tardy by a token from God himſelf, yet they do not raſhly fall foul upon him, to rail at him, or throw him overboard as ſome now-a-days would do; but firſt they queſtion him in many things, that they may find out the truth to the bottom, and ſo proceed judiciously in what is to be done, as the God of Heaven ſhall will, and declare to be his mind.

Mot.

Be gentle to all,
even offenders.

Hearken, Chriſtians, and learn humanity of theſe Heathens. Be not raſh and head-long toward any whom ye conceive to be offenders; Though ye think ye have rea-
ſon

ſon on your ſide, yet take heed and queſtion the matter a little farther. Conjectures and probabilities there be, and it is very likely there is a fault made; but conjectures are uncertain, and ſometimes deceive; and though a thing be likely to be true, yet it may prove otherwiſe: If it be true, it is well done to enquire and find out the whole truth: If falſe, we avoid the ſin and danger of raſh judgment; namely, to be judged of the Lord. However, deliveration will do well.

Which ſerves greatly to reprove thoſe that are raſh in puniſhing; or in paſſing their Verdict upon perſons accuſed; either through an haſty ſpirit, which *Salomon* ſaith exalteth folly, or through intemperate zeal which exceeds the bounds of diſcretion. Zealous we ought to be, and it is good to be alway zealouſly affected; but firſt be ſure it be in a good matter, *Gal. 4. 18.* And offenders ought to be reprov- ed or puniſhed according to the merit of their cauſe; but firſt be ſure both of the fact, and of the manner of do- ing, and in what degree of wickedneſs the offence ſtandeth. *Jonah* ſhall be puniſhed ſufficiently, but firſt he ſhall be queſtioned in many things; what, who, whence, what occupation; and of what Country? And we all know how paſſion is apt to exceed the meaſure of Reaſon and Equity.

Uſe.
Reproof to the
raſh, or haſty.

Fie upon raſh and haſh Chriſtians, who in their ſuſpi- cions, or upon odd informations, ſhew no moderation to accuſed Brethren, but break out ſuddainly both to con- demn and execute all in a fury; and not only Brethren, but Strangers who ſhould be more pitied. In ſome there is an enmity to Forraigners, and if they offend them ne- ver ſo little, they uſe them Rigorouſly, Unjuſtly, Tyran- nically. Yet theſe Mariners uſed *Jonah* courteouſly and gently though unknown to every of them, and now de- ſigned by God as guilty unto puniſhment. A ſhame to violent and unreaſonable Chriſtians, who profeſs acquain- tance with God.

*Eſpecially to-
ward Strangers.*

But

*Mostly where
the life is
questioned.*

The Propheſie of Jonah.

But the greatest ſin is to be raſh and violent in the matter of Life and Death; Judges, Jury-men, Witneſſes, Officers of every ſort, ſhould be very tender in this caſe, and not ruſh head-long toward a ſentence. *Conſider the matter, conſult and give ſentence, Judg 19, 30. conſider of it, take advice, and ſpeak your mind;* when God was going to deſtroy Sodom, he told Abraham he would firſt go down, and ſee whether they had done altogether according to the cry of their ſins. *Now be followers of God as dear Children,* ſaith the Apoſtle; as otherwiſe, ſo in this.

*Gen. 18. 11.
Eph 5. 1.*

2.

For the ſecond, I obſerve a two-fold confeſſion that *Jonah* makes. 1. Of his Faith, *ver. 9. I am an Hebrew, and fear the Lord the God of heaven.* 2. Of his Fault, *ver 10. He told them how he had fled from the preſence of the Lord.*

For the Confeſſion of Faith which *Jonah* makes, it is like that of *Paul* in the like danger of ſhip-wrack, *Act. 27. 23. This night there ſtood by me the Angel of God, whoſe I am, and whom I ſerve.* The Note to be obſerved is this: It is the property of a good heart, to own God however.

*Note.
Own God
however things
go.*

1. In the miſt of all his guiltineſs, though he hath ſinned greatly, as here *Jonah*, he had not carried himſelf as one that feared the God of Heaven; but the contray, and now he might well be aſhamed to ſay he feared the God of heaven. But a believing heart knows no ſin breaks off the relation between him and his God; Though it make a great gaſh, yet the wound is not mortal, and all the breach will ſhortly be made up again, as between God and *Jonah*. Renewing of Repentance makes all well again.

Hab. 3. 2.

2. In the viſible tokens of Gods diſpleaſure for ſin; which at this time lay heavy upon *Jonah*, and upon *Heman*, *Psal. 88. 1.* A Believer hath got his Leſſon by heart, that in wrath the Lord remembers mercy, and that his anger is but as the waters of Noah, ſoon paſſing away, *Eſa. 54. 7, 8, 9.* And he concludes, here is a dark hour, but the Sun will break forth again; *Sorrow may endure for a night, but joy cometh*

cometh in the morning; why? because of the Covenant and Promiſes made to Believers, and will hold at the loweſt.

3. In grievous Scourges which the hand of God hath laid upon him; as here, this deſtroying Tempeſt upon Jonah: whoſe ſtiff and diſobedient ſpirit was 'hereby' broken, that now he began to relent, and yield to his great Matter. And this is the fruit of Gods fatherly chaſtiſement to the faithful, *that they learn his ſtatutes*; and when they are corrected, they are *inſtructed out of his Law*, *Pſal. 94. 12. This is all the ſinir*, *Eſa. 27. 9.* Jonah now will go and do his Errand. But this is wanting in the wicked, ſtill ſtubborn.

4. Among a Company of wicked men, it may be enemies of God and Religion. Jonah here is amidſt a number of Infidels, and ſee what a profeſſion he makes of his faith; the true God is avowed, and they led to the acknowledgement of him, and afterward they offer ſacrifice to him. This alſo is our duty, *Give a reaſon of the hope that is in thee*, witrneſs a good Confeſſion. And this among other Articles, I believe in the God of Heaven that made the Sea and dry Land.

1 Pet. 3. 15.
1 Tim. 6. 13, 13

Remember, Chriſtians, and own God openly and againſt all diſcouragements, or amidſt all tokens of wrath; *fear him*, as Jonah here profeſſeth, and remember what are the effects of fearing God; and that fear is put for the whole worſhip of God. *Mal. 3. 16. they that feared the Lord ſpoke often one to another*, which may well be, becauſe no part of his worſhip may be void of an holy fear and reverence toward the God of Heaven; *ſerve the Lord with fear*, *Pſal. 2. 11.* and rejoyce *with trembling*, ſerve him acceptably *with reverence and godly fear*, pray with an awful regard of his great Majeſty, *tremble at his word*; *And all muſt work out their ſalvation with fear and trembling.* *Heb. 12. 18.* *Ph. 1. 2. 12.*

Uſe.

Now from Jonahs Confeſſion of his fault before the Mariners, we learn, It muſt be the humility and modeſty of Chri-

Note.
Confels faults
one to another.

Chriſtians, to confeſs their faults one to another; ſo is the Commandment, *Jam. 5. 16. confeſs you faults one to another, and pray one for another.* Not only confeſs to God as in the ſerious exerciſes of Repentance, but to men whom it concerns to know what evil we have done; as here, it behoved *Jonah* to declare what fault he had committed, which cauſed this Tempeſt; God hath pointed him out for a Malefactor, and he muſt acknowledge wherein.

So this Confeſſion muſt be twofold.

1. Publick if the offence hath been publick and ſcandalous, when the whole Congregation hath been offended, the whole Congregation muſt receive ſatisfaction; namely, by an open teſtifying of ſhame and ſorrow: So the inceſtuous *Corinthian* had puniſhment inflicted on him by many, *2 Cor. 2. 6.* ſo ſhould our ſcandalous members be ſerved, that by the ſhame they may be brought to repentance, and their ſouls ſaved; that the Venom of the bad example may be ſtopt, and go no farther; that the mouths of Idolaters may be ſtopt, and they not occaſioned to blaſpheme, that others may fear, and not do the like; that the Plaifter may be as wide as the wound; that the love of the Congregation may be gained to the offender; and their prayers, and a Brotherly converſe together.

2. Private if the offence hath been private. It ſhall ſuffice in ſuch a caſe that the party offending acknowledge the fault he hath made, and the party offended ought to accept of his confeſſion, *Luke 17. 3, 4. Take heed to your ſelves; if thy Brother trefpaſs againſt thee, rebuke him; if he repent, forgive him. And if he trefpaſs againſt thee ſeven times in a day, and ſeventimes in a day come again to thee, ſaying, I repent, thou ſhalt forgive him.* So in the fiſt Petition of the Lords Prayer, *Forgive us as we forgive;* and our Saviours Expoſition, *Mat. 6. 14, 15. If ye forgive men their trefpaſſes, your heavenly Father will alſo forgive you; but if ye forgive not men their trefpaſſes, neither will your Father forgive your trefpaſſes.*

Object.

Object. It were a ſhame to come to Confefſion. *Anſw.*

1. It is a Duty. 2. There is a Propheſie, that Converts in the New Teſtament ſhould be *aſhamed and confounded for their ſins*, Ezek. 16. 61. and 20. 43. 3. This propheſie is fulfilled in Rom. 6. 21. *What fruit had ye in thoſe things whereof ye are now aſhamed?* 4. There ought to be that humility and modeſty in true Chriſtians, as to take their ſhame and blame home to them; ſaying, *To us belongs nothing but ſhame and confuſion of face.* 5. We have an example of Gods own directing of Delinquents to Confefſion before the party offended, Job 42. 7, 8. c. *Jobs* friends had gone awry in rebuking him; and therefore they muſt go and humble themſelves before him, gain his prayers for them, and ſo be fully reconciled to God and him.

Dan. 9. 7, 8.

Hear, Chriſtians, and learn of *Jonah* to confeſs your faults one to another; Though it be againſt the Haire, and againſt thy Credit, yet be contented. Go in Gods way, and that is the courſe to ſet all at rights, as here *Jonah*; though for a while caſt into the Sea, yet after a while he recovered well enough. Numbers learn by the failings of godly men, to offend and go aſtray as they did; but learn thou to confeſs, and mourn, and amend as they did; there they are ſet for an example, and not in the other: *That we ſhould not luſt after evil things, as they luſted*, 1 Cor. 10. 6. And that we ſhould take off the offence that hath been given to Children, Servants, Neighbours, Miniſters.

Uſe.

Non cadendi exemplum, &c.

It was a rare example of the worthy Knight, in prayers with the Family to confeſs his own perſonal ſins and failings: A matter of ſhame, but withall may work much upon the hearers to be like-minded, and follow the good example, every one in his own private Devotions.

Sir A. Cope.

For the third; *Then were they exceedingly afraid.* They were afraid before becauſe of the Tempeſt, and of their danger thereby; but now they fear none, becauſe they know more fully how the caſe ſtandeth; they know the true

3.

true God diſtinctly; they know him the cauſe of this tempeſt and danger; they ſee an offender diſcovered in an extraordinary manner; they ſee he is a juſt God, and bears not with ſin in his own ſervant, and will ſee more of him ſhortly, when he ſends a calm at *Jonahs* caſting forth, and they eſcape through his mercy.

Note.
Stand in awe
of Gods judg-
ments.

The more diſcoveries we have of God in his Mercy and Juſtice, the more we ſhould be ſtricken with fear toward him; fear to offend him, care to pleaſe him, be the better for his tempeſts and terrible works among us, and by his cords of Love and Bounty be held the cloſer to him in Duty, *Job 37 23, 24 Touching the Almighty, we cannot find him out; he is excellent in power, and in judgment, and in plenty of juſtice; he will not afflict.* Men do therefore fear him, *he reſpecteth not any that are wiſe of heart;* ſee alſo *Jer. 5. 21, 22, 23, 24.*

Uſe.

Then worſe then Barbarians are thoſe Chriſtians, who in all the terrible ſtorms and ſhakings of the times live ſecurely and fear nothing; God, nor Hell, nor Curſe of the Law, nor Peſtilence, nor any of the Judgments which befall others, and may befall them they know not how ſoon. Such ſhould conſider, that as ſtout men as they have feared exceedingly in ſeeing the tearful ſigns of Gods diſpleaſure for ſin; witneſs theſe Mariners, ſtout and ſturdy men as that kind uſeth to be, but in this gr^t Tempeſt ye ſee how they buckle; and ye read in *Daniel, How at the ſight of the hand writing Belſhazzars countenance was charged, and his thoughts troubled him; ſo that the joynts of his loyns were looſed, and his knees ſmote one againſt another. And all the Sons of Pride the Lord knows to abaſe.*

Dan 5. 6.

c. 4. 37.

Conſider, as ſtout as thou art, upon a great fit of ſickneſs or ſome other ſtinging croſs, thou mayeſt be brought to fear exceedingly in ſpite of thy heart, as *Caſhur* in Captivity, *Jer. 20 4. He became a terror to himſelf and to all his Friends;* even he that was ſo luſty, to put *Jeremy* into the ſtocks. An hard-hearted ſinner thou art, but haſt not the

the ſtrength of Steel, or of Stones. Beware, when Conſcience once awakes, and ſin is ſet in order before thee, all *Pſal. 50. 21.* thy hardineſs will prove but as Stubble when it is put to the Fire.

And think of the terrors of the day of Judgment, a day of darkneſs, and of gloomineſs, when men ſhall be at their wits ends, even the greateſt of ſinners, *Rev. 6. 16.* Better to take thy part of fear here, where it may be improved to Conversion. Hereafter there will be nothing but torment in thy fear, as *1 John 4. 18. fear bath torment.* Then comes the great miſchief which never was feared, but now ſhall be felt for ever and ever.

Laſtly, for theſe mens chiding of Jonah, *Why haſt thou done this?* and before *ver. 6. What meanſt thou, O ſleeper? ariſe, and call upon thy God.* Moſt juſtly do they fall under the laſhes of mens tongues, who ſlip their necks from the obedience they owe to God. Not only Miniſters fall foul upon them; but rude and barbarous men, Jeerers, Mockers, Slanderers, injurious men, wrongly perhaps; but it is juſt with God whoſe yoke formerly by you was rejected. If ye had kept in with him better, ye might better have eſcaped their Viperous and baſe tongues. Ye wonder at mens unreaſonableneſs, but look upward, and there ye will find ſome juſt occaſion given; *who bad Shimei ſo Curſe?*

Note.

Uſe.

Ver. 11. 12. Then ſaid they unto him, What ſhall we do unto thee, that the Sea may be calm unto us ? (for the Sea wrought and was Tempeſtuouſ.) And he ſaid unto them, Take me up and caſt me forth into the Sea ; ſo ſhall the Sea be calm unto you ; for I know, that for my ſake this great Tempeſt is upon you.

Parts.

Two things here meet us. 1. How the Mariners adviſe with *Jonah*, what is to be done in this extremity, ver. 11. 2. What courſe *Jonah* adviſeth them to take for avoiding the danger, ver. 12. He gives faithful counſel, though it be againſt himſelf, as we alſo ought to do.

1.
Conſult with
God, and the
godly

For the former of theſe ; The Mariners had conſulted with God before, inquiring his mind by caſting of lots ; and now they conſult with *Jonah*, whom they perceive to be the ſervant of God, though at this time a bad ſervant ; wonderful pity and charity, and diſcretion in both ! Oh for care and Conſcience in Chriſtians, to take up this example of honeſt heathens !

What made
theſe men ſo
gentle.

But whence this their gentleneſs in treating with *Jonah* ? Anſw.

1.

1. No queſtion but it was of Gods over-awing and over-ruling their ſpirits, that they ſhould not miſchief no hurt his ſervant *Jonah*. He that reſtrained *Eſau* and *Laban* from ſpeaking or doing evil to *Jacob*, did reſtrain theſe men alſo. Moral Vertues are of Gods implanting in the heart Prudence, Meekneſs, Quietneſs of ſpirit, judiciousneſs in proceedings ; and, even fierce ſpirits uſe to be tamed by ſtorms and other hideous worke of God.

2. They

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2.

2. They take notice of the God of the Hebrews, who had made himſelf of a long time famous in all thoſe adjoining Countries; how he is now purſuing his fugitive ſervant, and doth not ſpare him, but ſend wind and tempeſt after him. It is time to be moved with fear, and take a wiſe courſe for eſcaping his wrath. *Noah moved with fear, prepared an Ark for ſaving himſelf and his Family.* Heb. 11. 7.

3. As they were moved with Reverence toward the Maſter, ſo with ſome Reverence toward the Servant, who had told them the plain truth; how he was a Prophet and miniſtered unto the Lord, but at this time had baſely declined the ſervice impoſed; ſo in Gen. 20. 7. *Abimelech muſt reſtore Abraham his Wife, why? For he is a Prophet, and he ſhall pray for thee.* Reſpect is to be had to every one according to his Place and Degree, moſt to Gods Meſſengers.

3.

Note hence, with what Gentleneſs and Humanity we ought to treat with our Chriſtian Brethren, even when they acknowledge themſelves offenders; as theſe with *Jonah. Thus 3. 2. ſpeak evil of no man, no brawlers, but gentle, ſhewing all meekneſs unto all men. 2 Tim. 2. 24. The ſervant of the Lord muſt not ſtrive, but be gentle unto all men; not only to the good and kind, but to the froward and faulty.* Note. Treat gently with offenders

1. That in the quietneſs of our ſpirits we may the better find out the way wherein God would have us to go, which is not diſcerned in Paſſion; *He that is of an angry ſpirit exalteth himſelf; and, He is as a City without Walls and Gates.* Reason. 1.

2. That a due mean may be obſerved in the puniſhment that is to be inflicted. We ought not to fly upon offenders raſhly and iuriouſly, but with deliberation, and it may be with prayer that we may be moderate, and that the puniſhment may be ſanctified. 2.

3. The Delinquents have precious and immortal ſouls which ſhould be tenderly regarded, inſtructed, wrought to

to Repentance, fitted to receive the intended puniſhment; and ſo ſaved; not die before they be fit to die if it be poſſible.

Oh the price of ſouls, not to be redeemed but by the blood of Jeſus Chriſt!

Uſe 1.
*Put on gentle-
ne, ſ.*

Now be perſwaded to this Humanity and Gentleneſs. A man may learn good of any whoever they be; of the Crane and Swallow, to know and improve the ſeaſons of grace; of the Mariners, not to be raſh or harſh to offenders; yea, of the Devil himſelf, who beſtirs him the more becauſe he *hath but a ſhort time*, and he trembles at the judgment to come, which ſundry of ours do not.

Ob.
Sol.

Say ſome, This man deſerves exemplary puniſhment; it is a plain caſe, there is no doubt to be made. To whom I anſwer, *Jonahs* caſe was plain enough, not only by the tokens of Gods wrath, but by his own confeſſion; he told them how he had fled from the preſence of the Lord, and he had deſerved the worſt puniſhment that could be inflicted; to be thrown overboard, or to have his brains beat out with a Batt. But it will be far more far and clear, proceeding, when himſelf ſhall preſently pronounce the ſentence, *Take me, and caſt me forth into the Sea.*

Ob.
Sol.

Others may ſay, Theſe are Rake hells, not awhit like unto the good man *Jonah*; he was a Prophet, and worthy of all reſpect; but theſe &c! To whom I ſay,

1. *Jonah* at this time might ſeem to theſe Infidels to be as very a Rake-hell as any went upon the ground. What knew they whether he were a Prophet, or no? or what was a Prophet to them? A grievous ſinner he was, even by his own confeſſion.

2. The worſe any Delinquent is, the more tenderly he ought to be handled, pitied, inſtructed, beſought with tears, prayed for, that he may not deſperately caſt away his ſoul; but when he loſeth a natural Life, he may find an Eternal.

A great ſin therefore it is, and heavily to be admired,
that

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Uſe 2.

that Chriſtians are grown ſo harſh toward faulty perſons, whether Children, Servants, or others. Some there be that toſs, and fling, and pull and lay about them like Bedlams in their fury, and if it were not for the Gallows, would lay them dead in the place. Did theſe Mariners ſo to *Jonah*? or doth God ſo deal by thee? or if Chriſt had been no more meek and patient, where had thy ſalvation layen? Remember the Apoſtles obteſtation, 2 Co. 10. 1. *I beſeech you by the meekneſs and gentleneſs of Chriſt*; and remember Chriſts invitation to be like-minded, *Mat. 11. 29. learn of me, for I am meek and lowly of heart, and ye ſhall find reſt to your ſouls.*

Only one caution; we muſt not ſo be meek and gentle, *Caution.*
as altogether to neglect the puniſhing of offending Bre- *So be gentle, as*
thren Magiſtrates *bear not the Sword in vain*; and Hou- *to uſe due ſeve-*
ſholders have Authority given them over naughty Chil- *riety.*
dren and Servants, not only to chide and reprove them, but inflict corporal puniſhment upon them. It was *Eles* ſin and down-fall, that he *reſtrained not his vile Sons*; and the overthrow of *Laiſh*, that there was no Officer to make them aſhamed.

On the other ſide, the execution of judgment hath appeaſed the wrath of God, as we ſee in the example of *Phineas*; and of caſting *Jonah* into the Sea, with thoſe examples, *Iſrael* could not ſtand before the men of *Asi* till *Jos. 7. 12.*
Achan was ſtoned to death; The Famine ceaſed not till *2 Sam. 21. 1.*
the bloody houſe of *Saul* was puniſhed for ſlaying the *Gibeonites*: And becauſe *Ahab* let go a man worthy to die, his life muſt go for his life. *Execute judgment in the gate, and I will let you dwell in this place*; we fare the better becauſe ſome juſtice is done upon offenders, and ſhould fare better, if more were done

For the latter, Ver. 12. *Take me, and caſt me forthin to the Sea.*

Underſtand this aright; *Jonah* ſpeaks not this as a deſperate man who regards not his life, or cares not what becomes

2.
*How Jonah
would be caſt
into the Sea.*

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becomes of him ; much leſs, as one that chuſeth death rather than life, or one that would countenance the horrible ſin of ſelf murder, expreſſly forbidden in the Commandement, *I thou ſhalt not kill* ; but thus, ſeeing Gods Huy and Cry after him by a ſtorm, and deſigning on him to puniſhment by lot, he begins now to appear in his own colours ; a godly and a worthy man, and one that truly repents of his great ſin in flying to *Tarſus*, and reliquiſhing his Lords work ; with two graces that now put themſelves forth.

1. He is an Example of Charity to our Neighbour. Rather than thoſe in the ſhip ſhould periſh for his ſake, he is contented to loſe his own life as he had deſerved. He was but one, and they many ; and why ſhould many be caſt away for one mans fault ? Only he will not deſperately leap into the Sea, but let them caſt him forth, and he will be contented. *Caſt me forth*, namely as a ſacrifice to God which ſhall redeem the lives of you all.

2. He is an example of patience in undergoing the puniſhment which his ſin had deſerved. He ſees that he is found out by God, and that all the Company takes notice of him as a grand Delinquent, who deſerves the ſevereſt puniſhment : Therefore quietly and patiently he ſubmits to the execution of the Sentence, which the Lord by lot hath paſt on him. Learn Chriſtians, in all tokens of Gods diſpleaſure patiently to abide his will ; ſo did *David*, *Pſal. 38. 9. I was dumb, and not opened my mouth, becauſe thou diſt it* ; and Chriſt when his hour was come, was as a ſheep before the ſhearer, not opening his mouth.

Note.

Chriſt willingly dyed for us.

But I obſerve more in this voice of *Jonah* ; *Caſt me forth*. Methinks he now begins to be an evident Type and Figure of Chriſt, as Chriſt himſelf gives the Parallel, *Mat. 12. 39, 40.* As *Jonah* Voluntary delivered himſelf to death for ſaving the Mariners and Paſſengers from drowning ; ſo Chriſt of his own accord gave himſelf to the death for ſaving the ſouls of ſinners whoſe perſons and cauſes he had undertaken. *I lay down my life for the ſheep ; no man taketh it away, but I lay it down of my ſelf*, *Joh. 10. 18.* Accord-

Accordingly he went forth when they came to apprehend him, *c.* 18. 4, 5, 6, 7. and he forbade *Peter* in his defence to ſtrike with the ſword, *ver.* 11. More, we read of an earneſt deſire to eat the laſt Paſſeover with his Diſciples, *Luke* 22. 15. More, how am I ſtraightned till this my ſuffering be accompliſhed? *c.* 12. 50. More, he delighted to ſuffer the good pleaſure of his Father, *Pſal.* 40. 8. with *Heb.* 10. 5, 6, 7.

Only he put not himſelf unto Death, but yielded himſelf into the hands of others to do it; as here, *Jonah* into the hand of the Mariners. And this was done by the determinate counſel of his Father, *Act.* 2. 23. and 4, 27, 28. So the Paſſion of Chriſt was every way a free-will offering, and thereby acceptable to God, and accepted in behalf of others whom he meant to redeem; for their ſake he ſanctified himſelf, that is, freely ſet himſelf apart to work out their Redemption; as *Samſon* to deliver *Iſrael* from the *Philiftines*.

Which yields inſtruction unto thankfulneſs, that we magnifie Jeſus Chriſt who thus freely offered himſelf to the death, that we might live by him. We are the Paſſengers who have eſcaped the ſhipwrack of our ſouls; and Chriſt is the only One, by whom we have eſcaped: Meditate and ſtrive to be really thankful. And take theſe Motives:

1. A greater then *Jonah* is here; a glorious Perſon who is God as well as man; of an infinite worth muſt ſuch a Perſon needs be; and by the infinite worth of the Perſon there is an infinite worth in his ſufferings. Chriſt is as much above *Jonah* in value and Dignity, as *Jonah* was above the meanest Skipper. Such a Saviour and Redeemer we needed, and found; and could find in none but Chriſt: Not all the Angels of Heaven, nor men on Earth, that could have ſaved us from this ſhipwrack.

2. Conſider throughly the greatneſs of the ſtorm,
K which

*Yet by the hand
of men.*

*Uſe.
Magnifie
Chriſt in life
and death.*

pſal 90. 11.

which thy ſin had raiſed againſt thee; not a Tempeſt of wind and ſea, but of the infinite and everlaſting wrath of the great God; *Who knows the power of his wrath?* None but Chriſt, and the damned, and ſouls in deſertion. Now the greater our danger is, and rightly apprehended, the more we hold our ſelves bound to thankfulneſs; but rightly apprehended it cannot be without deep and earneſt Meditation. Think a little in what a woful caſe theſe Mariners were during the Tempeſt; then compare the infinite waath of the great God, which burns to the nethermoſt hell; and all by reaſon of thoſe pleaſant and profitable ſins thou ſo much doateſt upon.

3. Conſider the ſweet and comfortable calm which Jeſus Chriſt hath brought by his ſuffering; even all the benefits of juſtification by faith, *Rom. 5. 1, 2, 3, 4, 5* ſin pardoned, perſon accepted, ſoul ſaved, prayer heard, affliction ſanctified, & every mercy received in merey. And now Satan is diſappointed and diſabled in the main: Poſſibly he may raiſe great tempeſts againſt the Saints; that is, perſecutions ſmaller or greater, as againſt *Job* and his Children, and Cattel; but in the point of ſalvation he can do us no hurt at all; yea, all ſhall fall out for good in the end, chap. 8. 28.

Chriſtians, ſtir up your ſelves to a due thankfulneſs; we may hear ſhortly how theſe Mariners upon deliverance offered a ſacrifice unto the Lord, and made vows, ver. 16. If they for a temporal, what ſhould we for a ſpiritual and eternal deliverance? As the mercy is greater, ſo muſt the thankfulneſs be.

1. We ſhould offer our ſacrifice to the Lord, even *ſpiritual ſacrifice, acceptable to God by Jeſus Chriſt, 1 Per. 2. 5.* I mean praife and thankſgiving, alms, works of Righteouſneſs in our common Calling, prayer, all holy ſervices of Religion, and ſuffering if we be called thereunto, as *Phil. 2. 17.* If I be offered upon the ſacrifice

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crease and ſervice of your faith, I joy, and rejoice with you all.

2. We ſhould *make vows, and pay them to the Lord our God, Pſal. 76. 11. and do it without any farther delay, Eccleſ. 5. 4. When thou voweſt a vow unto God, deſer not to pay it; Eſpecially the vows that were made in affliction, Pſal. 66. 13, 14. I will pay thee my vows, which my lips have uttered, and my mouth had ſpoken when I was in trouble.* Moſt of all, thoſe that were made in affliction of ſpirit, in converſion, or afterward in going to a Sacrament, *Pſal. 116. 13, 14. I will pay my vows unto the Lord, now, in the preſence of all his people.*

Ver. 13. 14.

Nevertheless, the men rowed hard to bring it to the Land, but they could not; for the Sea wrought, and was tempeſtuous againſt them.

Wherefore they cryed unto the Lord, and ſaid, We beſeech thee, O Lord, we beſeech thee, Let us not periſh for this mans life, and lay not upon us innocent blood; for thou, Lord, haſt done as it pleaſed thee.

Though *Jonah* had deſired them to caſt him into the ſea, and all ſhould be well; yet ſee how loving and tender-hearted the men are to ſpare his life. *Nevertheless, the men rowed hard, they digged the ſea, ſaith the Hebrew;* they took as hard pains as he that goes to ditching and delving: A wonderful matter in Seamen, and thoſe heathens; but he that gave *Joſeph* favour in

the ſight of *Potiphar*, and the Keeper of the priſon, gave *Jonah* favour in the ſight of theſe Mariners, that though he ſaid, *Caſt me forth into the ſea*, yet they rowed hard to bring the ſhip to dry land.

Note.
Be tender of
mans life.

The example teacheth us, as far as we can poſſibly to ſpare the life of our Neighbour; life is a precious thing, better then all a man hath beſide; *Skin for ſkin*, and all that a man hath, he will give for his life; it ought therefore to be preſerved and cheriſhed to the uttermoſt; and if we can do any thing thereunto, we are bound in conſcience to do it. He that ſaid, *Thou ſhalt not kill*, meant moreover we ſhould prolong life to the beſt of our ſkill and power.

Uſe.

Remember, Chriſtians, and take example by theſe heathen Mariners; together with grounds of Chriſtianity, to ſave the life of any, in any of your relations, or within any compaſs of your Calling. *The Son of man came not to deſtroy, but to ſave life*, and ſo ſhould we. The Lord by his general providence *preſerves both man and beaſt*, and ſo ſhould we. And, a good man is merciful to the life of his beaſt, much more to his Brother.

What is it then? thy Brother, or Friend, or Child is in danger of his life. 1. Learn of theſe Mariners to take pains for ſaving him; run, ride, ſend, call in help, uſe friends, do all that may be done to keep him alive. By uſing means we have ſeen thoſe to live, whom we thought very likely to die.

2. If there be a plot againſt the life of any, diſcover and prevent the miſchief, as did *Pauls* Sifters Son, *Act. 23.* much more, if it be levelled againſt the lives of many, in bringing a Nation to confuſion. As by prayer, ſo by prudence, we muſt put our ſelves into the breach, and prevent the overthrow.

3. Supply food and raiment, and all that is requiſite to keep Nature alive, not only in Children and near Friends,

Friends, but in them that are farther off. For this ſee *Jam. 2. 14, 15, 16, 17, 18.*

Object. He is naught.

Anſw. Preſerve his humanity, that he may have time to wax better.

4. If he be ſick, let him have phyſick and other cheariſhing as the occaſion requireth. The *Syrophœnicæan* woman went to Chriſt in behalf of her diſtreſſed Daughter, and the Nobleman in behalf of his ſick Sonne, *John 4. 46.*

5. Worldly ſorrow cauſeth death; therefore grieve no man over much; vex not, make him not weary of his life; do rather what may be comfortable, and cheer his ſpirits againſt his affliction; eſpecially with ſpiritual conſolations and inſtructions; ſay, *Faint not, nor be weary when thou art corrected, Heb. 12.*

Neither ſhould a man grieve himſelf for loſſes or croſſes, whereby his life and health may be endangered, as is too uſual; and it is a ſin: It thruſts God out of his place, denies his Sovereignty, Impeaches his Providence, preſcribes againſt his Wiſdom, and arrogates to ones ſelf the way and praiſe of finding contentment for his life; therefore moſt juſtly, in ſtead of contentment, a man haſtens his own death, and goes the ſooner to give account to God for his impatience and fooliſhneſs. Take heed, and be moderate.

They rowed hard to bring the ſhip to Land, but they could not.

Note.

All mans Induſtry without Gods leave and bleſſing avails nothing. *Except the Lord build the houſe, and keep the City, all that men do will be in vain, Pſal. 127. 1, 2.* And there be many grounds of it, as Gods diſpleaſure, Mans ſin, and inſenſibleneſs of his ſin, and of Gods diſpleaſure for croſſing him; then Gods inſiſting ſtill on his own way, bringing about his own ends, blaſting of our endeavours and hopes, diſabling of the creatures,

*All pains no-
thing without
God.*

diſ-

Deut. 8. 3.

diſgracing of mans wiſdom, and intention to bring the ſinner to his own bent; as is ſaid, *Man lives not by bread only, but by every word that proceedeth out of the mouth of God.*

Uſe.
Tradesmen ſee
how they diſcay.

Many a man doth his true endeavour, and takes faithful pains in his Calling, and yet can make nothing of it when all is done; rows hard, and yet cannot bring his Veſſel to land; is ready to break, and gives over his Calling. What is the matter? the Lord hath ſent a ſtorm upon him, and it cannot be got to ceaſe; the Sea works ſtill and is tempeſtuous againſt him; do what he can he doth no good upon it. Why? the Lord is offended with his earthlineſs, and neglect of a religious courſe: Civil he is, and obſerves a form of Religion, and toils enough, and too much; but, he is fugitive from God, therefore is in great ſtraights.

Here the man might take notice of Gods diſpleaſure againſt him, and ſeek to remove it. Such croſs providence is eſteemed a judgment, Hab. 2. 33. *Behold, is it not of the Lord of hoſts, that the people ſhall labour in the very fire, and the people ſhall weary themſelves for very vanity?* ſo in Hag. 1. 5, 6. *Conſider your wayes; ye have ſown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye cloath you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.* So now-a-days, men make Cloth and cannot ſell it, would work, but cannot provide Wool to ſet them on work; or, the inferiour Cloth-workers muſt be paid, but the Maſter ſcarce knows how to get bread.

Great ſtraights! one would think, that in this leiſure-time men would addiſt themſelves more to Religion, which in an hurry of buſineſſes uſed to be too much neglected. But I doubt much, whether it be ſo done, or no: I doubt much of earthly hearts, which as yet are alienated from the life of God; thence
this

this working ſea which continues tempeſtuons againſt you.

Oh no, that is not the cauſe; ſome have as little Religion as we and yet have good trading, get money, and live finely. *Object.*

Anſw. 1. Some of them live upon the quick ſtock, which makes them pine, and fret within themſelves, but they cannot help it. 2. For the proſperity of worldings, ſome of them very wicked, it may be meer Atheiſts, there is little comfort in it: It is only of the general providence of God, whoſe Sun ſhines, and Rain falls upon good and bad; And without repentance there is coming forth againſt them a tempeſt which ſhall lay them in the bottom of the ſea of his fiery indignation. 3. It were good for Tradeſmen in theſe tempeſts to think of Gods intention toward them; namely, of induſtrious, civil, and well-natured men to make them Religious men, which all this while they have not been to purpoſe. See, ye have time enough, only find hearts, ſeek God, be religious in earneſt, and then the tempeſt may ceaſe, there may be a great calm, Cloathing may be as quick as ever it was. *Anſw.* *Mat. 5 &c*

Wherefore they cryed unto the Lord, we beſeech thee, we beſeech thee.

Mark how theſe mariners profit in Religion by little and little. At firſt they cryed every one to his God, to be delivered in that great diſtreſs; but now they leave their Idol gods, and cry to Jehovah, the God of the Hebrews whom Jonah had preached to them; they heard his word; and they ſaw his terrible works which made them afraid; and now they call on him alone for mercy and deliverance, and afterward we ſhall hear more of their piety, *ver. 16.*

This is the progreſs of Religion in true Converts, that by little and little they grow very good and zealous, like leaven in three pecks of meal, working on till the *Note.*

the

1 Pet. 3. 18.
1 Theſ. 4. 1.

Reason.
Phil. 1. 6.
Col. 2. 19.
Phil. 1. 19.

the whole lump be leavened; or like Corn ſown in the field, ſtill growing on; *fiſt the blade, then the ear, after that the full corn in the ear*, Mark 4. 28. Though their beginning be but ſmall, yet their latter end encreaſeth exceedingly. So we are commanded, *Grow in grace, and in the knowledge of our Lord Jeſus Chriſt; and, As ye have received how ye ought to walk and pleaſe God, ſo increaſe more and more.*

The reaſon is, *He that begun a good work in them, will finiſh it to the day of Chriſt; it is a Divine conception, the ſeed of God abideth in them; and we read of increaſing with the increaſe of God and of Chriſt the Head, whereby all the body ſo increaſeth; and of the ſupply of the ſpirit, carrying on the work with power.*

Ye may conceive theſe degrees.

1. The Convert lives in none of his old ſins, though pleaſant and profitable. He is cleanſed from all his idols, and all his filthineſs. Theſe Mariners left their gods which their Fathers worſhipped, and called upon the God of the Hebrews; ſo Naaman, *Thy ſervant will henceforth offer neither burnt-offering nor ſacrifice unto other gods, but unto the Lord*, 2. King. 5. 17.

2. A true Convert improves and grows both by the word and works of God; as theſe by the preaching of *Jonah*, and by the dangerous tempeſt that lay upon them. Grace turns all into the nourishment of it ſelf; Ordinances, Providences, Mercies, Afflictions, yea ſins too; to be more humble, and ſtand better upon the guard, and turn unto God that ſmites them.

3. A true Convert preſently falls upon a courſe of prayer, ſo to get more ſtrength, wiſdom, and hold of the love of God; ſo did Paul preſently upon his conversion, *Act. 9. 11. behold, he prayeth*. Theſe mariners pray to *Jehovah*, that the blood of *Jonah* may not be laid to their charge; and that with earneſtneſs, *We beſeech thee, we beſeech thee*.

4. A true Convert ſtudies the point of thankfulneſs for the great mercy of God in ſaving his ſoul; as theſe, for ſaving their lives, *ver. 16. they offered a ſacrifice unto the Lord; and we muſt come before God with our ſpiritual ſacrifices, thinking what may be done for his honor; What ſh. I render to the Lord for all his benefits toward me?* and ſtirring up all that is within us, not to forget any of his benefits. Temporal mercies bind not firmly, but ſpiritual do.

5 A true Convert binds himſelf to God by honeſt and faithful purpoſes, even after a mercy received; as theſe, when the calm had taken them off from their danger, *ver. 16. they made vows.* A carnal Chriſtian is full of good words during his ſickneſs or other danger, but the true Chriſtian is for after-times; *bears Eſa 41: for the time to come,* prayes, partakes of a Sacrament, all to become better, and to live afterward more carefully and profitably.

Hear, ye that begin to mind Religion, and ſee that ye profit in theſe particulars, and in all other. The courſe of Gods Children is as the courſe of our Children, to grow ſtrong by little and little: And as a man after a great fit of ſickneſs deſires daily to pick up his crumbs more and more; ſo muſt thou upon this recovery out of the eſtate of ſin and wrath: Mind and grow.

uſe.

Let us not periſh for this mans life, and lay not upon us innocent blood.

Even rude and barbarous people have abhorred murder as a grievous ſin; as theſe Infidels, and thoſe Barbarians in *Act. 28. 4. 6.* And ſome for expiation of their murders have in the guiltineſs of their conſciences, put themſelves voluntarily into baniſhment or other ſorrows, as it were ſo many pennances.

Note.

Murder a heinous ſin in the eye of beaſtians.

The more ſhame to this cruel and bloody age where-
in we live, which ſets nothing by the life of a man;

uſe. 1.

1 Tim. I. 9.

Rev. 21. 8.

yes of many men; it may be many hundreds and thousands of men slain in battel; poſſibly in meer malice or corrupt affection, poſſibly for Pay only, ſo much a week to kill men. No matter whether it be *innocent blood* or no, no deprecation of the wrath of God, *We beſeech thee, we beſeech thee*. No making account that they may *perish* for thoſe mens lives; As if the Law were not *made for murderers*; or, as if murderers ſhould ever inherit the Kingdom of God, contrary to the expreſs words of Scripture.

2.

Take heed, Chriſtians, both of the ſin, and of thoſe corrupt affections which lead to the ſin. Remember the Commandment, *Thou ſhalt not kill*; Remember the argument uſed, *in the Image of God created he man*; Remember the threat, *He that takes the ſword, ſhall periſh by the ſword*; Remember the expiation of blood in the time of the Law, and the Cities of refuge, and how no price might be taken to ſave the life of a murderer, *Numb. 35. 31*. And theſe heathens confeſs they need Gods mercy for caſting *Jonah* into the ſea, though a guilty perſon, both by his own confeſſion, and by the judgement of God who diſcovered him by lot.

But how then do the Mariners talk of *innocent blood*?

Anſw. It was innocent as to them, or for any quarrel they had to him; but in reſpect of God he was not innocent. *Jonah* had confeſſed his guiltineſs, and deſired them to caſt him into the ſea; whence that claufe in the Verſe, *For thou O Lord haſt done as it pleaſeth thee*.

Note.
God alone orders the death of evil doers.

None but the will of God can juſtifie the putting of any to death; He is the Sovereign Lord of life and death, and provoked by the ſins of his people, ſo as ſometimes he calls for their blood to make ſome part of ſatisfaction; And this he doth by the Magiſtrates, into whoſe hand he hath committed the ſword of juſtice, and he muſt not bear the ſword in vain; and, *He that ſheds mans blood, by man ſhall his blood be ſhed*, In

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uſe.

In vain therefore do ſome talk, that no man ought to be put to death for any cauſe whatſoever. A very foolery, to extoll mercy, as to take away juſtice; *Solomon* pronounceth them equally abominable to God, who acquit the wicked and condemn the righteous. We know the example of *Saul*, who loſt his Kingdom becauſe he ſpared the King of the *Amalekites*; and of *Ahab*, whoſe life muſt go for *Benhadad's* life, becauſe he let go a man worthy to die: Whoſome ſeverity is as neceſſary as mercy and kindneſs; that offenders be puniſhed according to the nature of their wickedneſs.

Ver. 15.

So they took up Jonah, and caſt him forth into the Sea, and the Sea ceaſed from her raging.

We have here. 1. the execution of Gods ſentence againſt *Jonah*, he was caſt into the ſea. 2. the conſequent of it, *the ſea ceaſed from raging*. A plain demonſtration of the caſe, *That the Lord in wrath remembers mercy*; and yet ſtrange withall, wrath to his ſervant, mercy to the heathen. In ſome caſe the wicked may fare better then the godly; innocent heathens fare better then faulty *Jonah*.

Part 5.

For the former of theſe, though the mariners were very loth to caſt *Jonah* into the ſea, yet now that they ſee the will of God expreſſly revealed for it, they do it though fore againſt their wills.

1.

M morandum. for many reaſons they were unwilling to caſt *Jonah* into the ſea: He had not wronged them in the leaſt, he had paid the Fare, and committed himſelf to their Cuſtody; and truſt ought not to be

L 2

deceivd;

deceived; he had profeſſed his faith in the true God; and ſuch ought not to be violated: he had confeſſed his fault, and was ſorry for it; and what would they have more? he ſubmitted to the puniſhment which was to be inflicted, though to the loſſe of his life. He profeſſed, that upon his puniſhment all ſhould do well, the tempeſt ſhould ceaſe, and ſo it did.

Yet ſain would they ſave him if they could poſſibly: *Sulcarunt*, they made furrows in the Sea, and rowed hard to bring the ſhip to dry land.

But now when they conſider on the other ſide, that God hath plainly deſigned him to drowning in the Sea (*thou O Lord, haſt done as it pleaſed thee*) they give over their former deliberation, and propenſion to mercy, and do what the Lord leads them to do: teaching this,

When we are ſure of the will of God for a matter, we muſt lay aſide all ſelf-thoughts and motions, and ſet to do what God will have us to do. So *Abraham* went to offer up his ſon *Iſaac*: ſo *Chriſt* offered himſelf, *Not my will, but thy will be done*: ſo the Martyrs left all, and endured thoſe torments in the cauſe of God: joyfully ſuffered the ſpoyling of their goods: accepted not deliverance. Father and all muſt be forſaken, or we are not fit for *Chriſt*. An offender muſt be forgiven, though it go quite againſt the hair. Difficult duties muſt be done: and coſtly: and dangerous.

The reaſon is: God is the ſoveraigne Lord of all fleſh, us and others, and his wil is much ſuperior to all the wil of men, whoſoever they be: and, he hath more reaſon for his matters then we are aware, as appears in the ſequel of *Jonahs* hiſtory. And whereas we think our ſelves very mercifull and pitifull in ſome caſes, Gods mercy is the trueſt mercy when all is done, as that which comprehends the ſoul as well as the body, and the publick good as well as a private intereſt; not only *Jonah*, but *Nineve*, and all *Iſrael* beſide.

Fearfully

Note.
Do Gods will
though againſt
reaſon.

Reaſon.

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Uſe 1.

Fearfully then do thoſe offend, who in all their courſe go by their own reaſon, and carnal conſiderations: no matter what God ſaith, or would have to be done, but they will proceed as themſelves think good: not puniſh naughty children and ſervants: nor execute judgment upon Sabbath-breakers, ſwearers, drunkards, other malefactors: let them alone for pitie, we ſhall let our buſineſs, we ſhall be counted buſie-bodies, &c. So did not *Jonahs* Mariners, but proceed, ſaying, *Thou O Lord, haſt done as it pleaſed thee.* And he is noted for a fool, who is wiſe in his own eyes. And there be expreſſe commandements to the contrary, *Be not wiſe in thine own eyes, lean not to thine own underſtanding:* and examples of reſigning up our wills to the will of God: and our prayer ſounds to that purpoſe, *thy will be done on Earth as it is in Heaven.*

Prov. 3. 5, 6, 7.

Take then the word of exhortation, in thoſe matters not to conſult with fleſh and blood: and ſay as *Cyprian*, In holy matters there is no room for deliberation. *Let God be true, and every man a liar.* Let God be obeyed, and every meer man neglected. God ought to be obeyed rather than you: and do you judge your ſelves, whether this be not fitting. Such a one is a friend, and ſuch a one is a friend: but God is a greater, and a better friend. *Jonah* was a very good man: but when he fell into the lurch with God, and God appointed him to puniſhment, out he muſt go into the Sea, even with his own approbation. So of a kind neighbour, a good Child, a profitable Servant: inflict a fitting puniſhment.

2.

Only thus, 1. Be ſure it be the will of God, that he ſuffer; as theſe, *Thou O Lord, haſt done as it pleaſed thee.* A man muſt execute no judgment, but the judgment of the Lord. The judgment is not yours, but Gods. *Solomon* ſate on the throne of the Lord. The powers that be, are ordained of God: and ſuch bear not the ſword in vain.

Caution.

1. 1

2. Inflict

2. Inſlict the puniſhment, *becauſe it is the will of God* that he ſuffer, not to wreak thy own diſpleaſure, or paſſion of any kinde, but, the Lord hath deſigned him to puniſhment; and tell him ſo, that he may ſee where his offence lies, and with whom chiefly he hath to do; not man but God; the moſt likely way to bring him to remorse for his offence, and making of peace with God, and amendment of life for the future: the chiefe matters which Chriſtians ſhould aime at in all their diſcipline.

Uſe. 3.
Search out the
will of God.

Laſtly, let this ſtir up all of us to ſtudy what is the good and acceptable will of God concerning us: and that both for the matter to be done, and for the manner of proceeding. Read, meditate, ſearch the Scriptures, compare one place with another, any thing to be directed aright, what God would have us to do. And there is a rule, to enquire of the law at the *Prieſts mouth*, Mal. 2. 7. *for he is the meſſenger of the Lord of Hoſts*: and to have the *book of the law ſtill by us for counſell*, Dent. 17. 18. and Joſh. 8. *David*, though he had good counſellors, yet conſulted the word, *Pſal. 119. 24. Thy teſtimonies are my delight, and my counſellor*. He had alſo the Prophets of the Lord about him to take advice withall, *Gad and Natha*. And the Jews muſt ever have their Levites to tell them Gods minde in matters: *thou ſhalt not forſake the Levite all the days of thy life*.

It is utterly a fault in Chriſtians, that generally they go on their own head, and adviſe not with the word or Miniſters for managing an Office, for following a calling, for ordering a familie, for arbitrating of differences between man and man, or for other particulars: Whence ſo many unchriſtian proceedings animoſities, contentions, unjuſtice and cruelty: or if they hit upon the right, it is not in obedience to God, and ſo it is not thank worthy; it may be they endure the laſh of vile tongues, and can have little comfort becauſe they minded

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mindèd not God in the good they did. It was but habnab, and verily I ſay unto you, they have their reward: but *David* in ſuch contempt can comfort himſelf with this, *It was before the Lord that I did this and this*, and be- 2 Sam: 6. 21. came vile in thine eyes.

For the latter: upon the caſting of *Jonah* into the Sea, *The Sea ceaſed her raging*: upon the due execution of judgment the wrath of God is pacified. When *Achan* was ſtoned, *Iſrael* prevailed againſt the *Canaanites* as before. We noted this before: and may note farther concerning afflictions, that they are the Lords meſſengers, which when they have done their Errand, ſhall be called home again. When the raging Sea had devoured *Jonah*, preſently it ceaſed from raging. And therefore afflictions ſometimes continue ſo long upon our backs, becauſe they cannot be ſuffered to ſpeed in the buſineſſe which the Lord ſent them upon, to wit, our humiliation and reformation.

2.

Note.

Note.

Note farther how great and preſent the power of God is in ruling the waters of the Sea. Immediately when God hath ſatisfaction, the Sea ceaſeth from her raging. As he ſet it on raging, ſo he reſtrains it from raging any more. So he drowned the whole world with a Sea of waters: and divided the red Sea, and the River *Jordan*. See *Pſal.* 107. 25, 26, 27, 28, 29, 30 It might be applyed to Eighty Eight; and was applyed to *Theodoſius* in his battell with Infidels, where the winde and Sea fought for him.

Note.

Gods power to be adored.

Conſider, and adore the great God whom both the winde and Sea do obey, as thoſe in *Mat.* 8. 27. The Sea is a rude and unwildy body, and yet findes ears to hear when the Lord hath a voice to utter. So had the feavers which Chriſt rebuked, and other diſeaſes: with other paſſages of providence. We read of great matters attributed to the voice of God, *Pſal.* 29. And thoſe phraſes, *Command deliverance for Jacob: Speak the word only*, and

Uſe.

my Servant shall be whole : Man that lives not by bread only, but by every word of God.

2.

But farther, if this be so, where are they that deny a Providence, and ascribe all to fortune, good luck, constellations, and co-operation of second causes? such a Generation of Atheists there is in the world: but let them take heed: he that had stood upon the Sea-shore, and seen this sudden alteration of weather, with the concurrence of things that went along with it, would certainly confesse there was a most High God and Providence which made the change: and so did these Mariners, vers. 16. *they feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.* Take heed, and confesse a Providence: live by it, submit to it, do as one that acknowledgeth a Providence, and as one that would have it to thee a sweet and gracious Providence.

3.

But how rude are those among us, who acknowledge not the power and authority of God, whom even the windes and Seas do obey? The Sea ceaseth from raging when God would have it to be quiet: but profane persons, as the fool, rage still and are confident: neither word nor works of God can reduce them to obedience; nor Magistracy, nor any good means whatsoever. Others that are enemies of godly men, never cease from raging, jeering, abusing, or breathing out threats against them. *Pharaoh* will adventure into the midst of the Sea to overtake and destroy *Israel*. An implacable Generation of men there are, who will never cease from sinning till they be in Hell.

But let us a little re-mind our Type.

Note.
Christ dying,
Gods wrath
seayed.

As when *Jonah* was cast into the Sea, the Sea ceased from raging, so when Christ endured the cursed death of the Crosse, the wrath of God toward the Elect came to an end; as was said from Heaven, *This is my well beloved Son, in whom my Soul resteth.* He was made a

curſe for us, that we might receive the bleſſing of Abraham through faith, Gal. 3. 13, 14.

This comes from the concurrence of theſe three things. 1. The Perſon of Chriſt was of infinite worth, being God as well as man: and as God, he had power to ſtill the raging of theſe Seas which our Sins had raiſed againſt us. 2. Chriſt as a ſurety had undertaken all the Sins of his people, and all the dangers that accrewed thereby: ſtood for a time in the ſtate of the greateſt ſinner that ever was: *the Lord laid on him the iniquity of us all*, as on the Scape-Goat. 3. It was the agreement of the Father and Son from all eternity, that if the ſecond Perſon in Trinity would take fleſh and dye for ſinners, all the wrath ſhould ceaſe, and there ſhould be a full and ſmall friendship contracted. So by this Covenant the wrath of God ceaſed toward ſinners, for whom Chriſt dyed.

Reason. 1.

2.

Eſa. 53. 6.

3.

Comfort to beleevers, againſt whom Sin had Airred up an Ocean of wrath and miſery, to their Eternal condemnation; infinitely more, and worſe danger then ever *Jonah* and the Mariners were brought into. Chriſt hath dyed: therefore all the ſtorm is over, and they may be ſure it is over, and take comfort in the aſſurance. The Mariners were glad when the Sea ceaſed from her raging: and ſo may they be in the appeaſing of Gods wrath. The ſame debt muſt not be diſcharged both by the ſurety, and by the principal debtor. Whence it is ſaid, *God is juſt to forgive us our ſins*: not mercifull only, *but juſt*.

Uſe.
Comfort.

1 Joh. 1. 9.

Hear, and get a weak faith ſtrengthened. Peruſe thoſe grounds of reaſon in the reaſon of the point. Peruſe the Covenant of grace and the tenor of it, Believe and thou ſhalt be ſaved. Peruſe the promiſes, how free they are as well as univerſall, ſure and precious: *Eſa. 55. 1. and Rev. 21. 6.* And how theſe great mercies are ſealed up in the Sacra-

M

merit

ment of the Supper : a crucified Saviour is here exhibited . and all for us : therefore conclude , we ſhall eſcape . He needed not to have ſuffered as for himſelf : for , what had the righteous man done ? no , *To us he was given , and for us he was born .*

A good feaſt is appointed for cheriſhing the Gueſts that come to it : and ſo is this . Thou comest with a weak faith , and in much doubting : yet come , and it ſhall be ſtrengthened . Other feaſts are not ſure to yeild a man nourishment : but this is . If thou beleeveſt , thou eateſt ; and if thou eateſt , thou ſhalt live , even for ever , *Joh. 6. 54.* Only come preparedly : Examine , mourn , renew repentance and covenant , hunger and thirſt after righteouſneſſe : *Bleſſed are all ſuch , Mat. 5. 6.*

When the Jews was to eat his Paſcall Lambe , he muſt prepare him ſower Herbs to eat it withall , intimating to us that Godly ſorrow , which Communicants muſt bring along with them . And he that comes mournfully , is allowed to go away joyfully . *He that ſowes in tears , ſhall reap in joy . Bleſſed are they that mourn : for they ſhall be comforted .* And mark : ſuch are not only permitted , but commanded to rejoyce , *Rejoyce in the Lord alwayes , and again I ſay rejoyce , Phil. 4. 4. Pſal. 32. 11. rejoyce in the Lord ye righteous , be glad and ſhout for joy all ye that are upright in heart .*

Where ſtill remember the main ground of your joy : the ſtorm of Gods wrath is over , ever ſince Chriſt dyed for his Chosen : by his ſtripes they are healed : therefore bid defiance to all helliſh Enemies , as *Rom. 8. 34.*

Ver. 16.

*Then the men feared the Lord exceedingly,
and offered a ſacrifice unto the Lord,
and made vows.*

This is the Mariners thankfulneſſe for the great mercy of deliverance: and it hath three Clauſes . 1. For inward worſhip, *they feared the Lord exceedingly*: 2. For outward worſhip, *They offered a ſacrifice unto the Lord*. Theſe for the preſent. 3. For the future *they made vows*,] bound themſelves to the ſervice of the true God.

Part.

For the firſt of theſe: twice before it was ſaid, that the Mariners were a fraid, *verſ. 5.* and *10.* once for the ſtorm that was ſo dangerous to them; another time for that they heard *Jonah* tell of the God of the *Hebrews* to be his maſter, and that he had declined his ſervice: And now again they fear exceedingly when the ſtorm is over, *Jonah* being caſt into the Sea: A ſigne their fear of God was a work of grace in them: why? they fear the Lord and his goodneſſe, as *Hof. 3. 5.*

1.

One would have thought it ſhould have been ſaid, That *they rejoiced exceedingly*, namely to ſee the Sea quiet, the danger paſt, and themſelves ſet in ſafety: naturall men uſe to be frolick in ſuch escapes, and poure out their hearts unto pleaſures: it is a matter of ordinary obſervation: But,

Grace teacheth a man not to reſt in the works of God which are joyous and comfortable, but to look up unto God himſelf; *to fear him*, that is, by a part for the whole, to perform all worſhip to him, of Faith, Love, Joy, Deſire, Zeal, other gracious affections,

Note.

Pſal. 111. 10. and actions that are ſutable. *So the fear of God is ſaid to be the beginning of wiſdome*; that is, an Introduction to all religious affection and behavior: *Timor initialis*, as the ſchools ſay; neither altogether ingenuous and *Child-like* as in ſetled Chriſtians, nor altogether *ſlaviſh* as in natural men, who are only terrified with their ſins and Gods judgments; *Felix* for example; but of a mixture of theſe, as uſeth to be in time of converſion; *κόβος μετ' αἰδώς*, a fear joyned with an holy reverence toward the great God, and it continues ever with a Chriſtian once converted, to bring the work of grace to perfection, 2 Cor. 7. 1. *perfecting holineſs in the fear of God.*

Cl. Alex.

Such fear (in all likelihood) poſſeſſed the hearts of theſe Mariners; namely, that now preſently, upon the caſting of *Jonah* into the Sea, ſuch a calm followed: *Oh the great Power, and Holineſs, and Juſtice, and Mercy, of the God of the Hebrews! how is he to be feared above all other Gods! who can do as he alone! therefore him alone will we fear and ſerve all our dayes.* So ſay we at the end of a great Plague: or of a great fit of ſickneſſe: or eſcaping a danger by Land or Water, Fire, War, other terrible matters: *Oh feare the Lord, ye his Saints: for there is no want to them that fear him, Pſal. 34. 9.*

Uſe.

It ſerves to reprove all graceleſſe people, who never fear God that afflicteth, neither in the danger, nor after the danger, to be the better for any of their afflictions. Poſſibly they are afraid while the danger laſteth; for the pain, or the loſſe they may ſuſtain, and eſpecially the loſſe of their lives; it may be, it is *Magor-Miſſabib*, fear round about; they are ready to dye for fear before the evil comes near them; ſometimes more afraid then hurt: but for God in whoſe power their breath is, and who can caſt both Body and Soul into Hell, him they fear not, though that be the only gracious fear commended in *Luk. 12. 4, 5.*

Jer. 20 3.

*Signes of not
fearing God.*

1. For

1. For *departing from evil*, as did *Job*, *Joseph*, and the *Midwives of Egypt*: what fear of God is in those that live in the constant practice of one sin or other, drunkenness or what ever it be? sin is the greatest enemy that God hath, and yet numbers make a trade of it, according to the humor of each; walk in the way of the wicked, or sit in the seat of the scornfull; though they have been in great danger of life or estate, yet on they go in a tract of sinning. The danger is past, and they make account they live to do all their abominations.

2. For the *beginning of wisdom*; Numbers have no signe of the fear of God in them. *Sapientia dicitur quasi sapida scientia*: but Numbers have no savor of God and Religion: Mercies, Afflictions, Ordinances, all passages of Providence, have no more savor then the white of an Egg: no heart to Prayer or other duty, or to accept a good motion that is made for edification. These Mariners that feared the Lord, *offered him sacrifice*: but where are these mens sacrifices? great and precious mercies are received: but what return do they make in way of thankfulness?

3. For *perfecting holiness in the fear of the Lord*: how doth this agree to those, who fall back from the good way of God, either into Heresie or Profaness or Worldly-mindedness? or those that stand at a stay in Religion? A round of duties there is, and that is all: the space of many years makes no difference in their profession, unless it be for the worse: they would be troubled if they thrived no better in their outward estate; but for the estate of their Souls, they minde no thriving.

4. For *fearing the Lord exceedingly*, as did these Mariners: Numbers profess to fear God, but they fear men more, Losses, Troubles, Dangers, Persecutions: excessive fear surpriseth them, that they are taken off from

Prov. 29. 25. from duty, and the way of God; *the fear of man is a ſnare*, and catcheth many unto Atheiſm: Or, they fear the Lord, and the gods of the Land, as did the mungrel Samaritans, 2. King. 17. 33.

5. The fear of God hath a daſh of holy joy with it, as *Pſal. 2. 11. rejoyce unto him with trembling*: fear him as a glorious God, but rejoyce in him as a loving Father, reconciled and tenderly affected in Chriſt. So the Childe fears his Father, and the wife her Husband. But numbers mind no ſuch relation between God and them: or care not to have it: or preſume to have it, but get no comfort by it in a dark houre: *ἔργον φόβου ἀπιστίας* the fear is an heavy paſſion of unbeliefe.

2.
Adde outward
worſhip to in-
ward.

1 Cor. 6. 12.

For the Second: *They offered a ſacrifice unto the Lord.*

Outward worſhip muſt be added unto inward. As we muſt glorifie God with the *Spirit*, ſo alſo with the *body*: for both are God's, and both are bought with a price: And the ſame God made both Soul and body, and deſerves to be ſerved with both, commands and expects it.

What kinde of ſacrifice theſe Mariners offered to the Lord, we read not, nor is it materiall to know. Only this: they had Learned by tradition of their neighbours, and by the neighbourhood of the Jews, that thank-offerings would do well in way of gratitude for deliverance: and ſo did all the Gentiles round about: therefore ſo do they.

Note.
Exprefs thank-
fulneſſe in good
actions.

Our leſſon is: In way of thankfulneſſe for mercies received we muſt uſe holy expreſſions of Loyalty and duty to our good God: not only fear him, with other internal vertues as before, but with outward worſhip and ſervice. Chriſtians alſo have their ſacrifices of righteouſneſſe appointed for them, as was propheſied *Deut. 33. 19.*

But what are they? *Anſw. 1. A mans whole ſelf,* with

with all powers of ſoul and Body, *Rom. 12. 1. Preſent your ſelves a living ſacrifice, holy, acceptable to God, which is your reaſonable ſervice.* 2. Holy and hearty prayers, *Pro. 15. 8. The ſacrifice of the wicked is abomination to the Lord, but the prayer of the upright is his delight.* 3. Hearty praises, with voice and liſe, *Heb. 13. 15. By Chriſt let us offer the ſacrifice of praiſe to God continually.* 4. Works of love to the poor members of Jeſus Chriſt, *Ver. 16. With ſuch ſacrifices God is well-pleaſed.* 5. Releif and comfort to good Miniſters who need aſſiſtance, *Phil. 4. 18. An odor of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.* 6. Suffering in the cauſe of God, *Ch. 2. 17. If I be offered upon the ſacrifice of your faith, I joy and rejoyce with you all.* 7. All parts of the publick or private worſhip of God, *1 Pet. 2. 5. A ſpiritual Priethood to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt.* 8. All dealings with men carried in a loving and righteous manner, *Pſal. 4. 4. Offer the ſacrifices of righteouſneſs, and put your truſt in the Lord.*

Whereby we ſee that none hath cauſe to ſay he wants a way and means to ſhew his thankfulneſs to God for great mercies and deliverances he hath received. *Uſe. 1. None but may Le- ſo expreſſy* vitical ſacrifices are ended in Chriſt; and he is loth to offer ſacrifice in a blind manner, as theſe Mariners did; and I deſire to teſtifie my thankfulneſs for eſcaping ſuch a danger, or receiving ſuch a mercy; but what ſhould I offer?

Anſw. He hath ſhewed thee O man what he requireth, and what he will accept as a gratuity, Mic. 6. 8. and the Map now delivered ſhews a great Bed-roll of Chriſtian ſacrifices: Peruſe, and ſee if one way or other thou canſt not offer a ſacrifice to the Lord; only find the Altar of an holy heart, and a ſacrifice will quickly be had; Out of the abundance of the heart will come forth much good.

A man poſſibly hath not wealth to diſtribute among the poor, or is not called to ſuffer for the truth and way of God; cannot entertain Miniſters, cannot build and endow Hospitals, repair Bridges, do other works of bounty as our fore-fathers were wont to do. Shall he therefore be wholly excuſed of offering to the Lord? No, the pooreſt and meaneſt Chriſtian that is, out of a gracious heart is able to pray, praiſe God, live holily, deal righteouſly, converſe to the Edification one of another: *Calves of the lips, ſpiritual ſacrifice, a body prepared and fitted to do ſervice, and a mind with meditations and affections.*

2.

Mal. i. 14.

Offer theſe and it ſhall ſuffice: The Jew that was not able to bring a Bullock, muſt bring a pair of Turtle-doves or two young Pigeons: ſo the Chriſtian, let him do his beſt and it will go for currant. Only with this Caution, he that is able to offer a great ſacrifice, ſhall not be excuſed by a leſs. *Cursed be the deceiver, who hath a male in his flock and ſacrificeth to the Lord a corrupt thing, or offers the torn, the lame, or the ſick, ſells of outward ſervice, or old age that is now able to do nothing for God; or meerly good meaning, without doing what might and ought to be done, as ſome do flatter themſelves; all ſuch are deceivers, and draw a curſe upon themſelves inſtead of a bleſſing.* Theſe Mariners offered what they could, but ſo do not theſe.

3.

2 King 5 17.

For the third, *they made vows.* Not only in the preſent did theſe Mariners worſhip the Lord. but meant to worſhip him for time to come, and thereunto bound themſelves by vows; ſo Naaman the Syrian, *Hereafter I will ſerve no God but the God of Iſrael.*

Note.

This is the right uſe of afflictions, and of eſcaping out of them; not only be Religious for a time, but for ever. Many can ſeem to be Religious affected while they are under Gods rods, or when they are newly got out

out of his hands, but in a little ſpace grow as bad as ever; it may be more hardened, as iron that hath been heated and cold again.

Take heed of dodging with the God of Heaven. He looks for plain and honeſt dealing of thoſe he delivers, or to whom he vouchſafes mercy. It is a condition upon deliverance from enemies, *To ſerve him in holineſs and righteouſneſs all the days of our life*, Luke 1. 74, 75. The mercy laſteth alway, and ſo muſt the duty: and no reaſon can be alledged for ceaſing from that duty. Go then, and learn what means to hear for the time to come, to pray continually, to receive Sacraments often, even untill Chriſt come.

Uſe.

They made vows. What, we read not, nor matters it. But to our purpoſe;

Vows of Chriſtians, what they are.

1. The main matter of Chriſtian Vows is, that we bind our ſelves to the Lord in a Covenant that ſhall never be broken; as *Proſper ſaid, Seipſum voveas, ſeipſum reddat*; he that will vow to the Lord, let him devote himſelf, and render himſelf to his Majeſty: and *David ſaid, I have ſworn that I will keep thy Commandments*; not Counſels, but Precepts are the grounds and bounds of a Chriſtians vows: Therefore not Monkish, nor any other will-worſhip.

1.

Pſ. 119. 106.

2. The entrance into a lawful vow is at our Baptiſm, where we promiſed to be the Lords; to believe, to obey, to renounce all his and our enemies, implied in that phraſe, *Baptized in the Name of the Father, Son, and Holy Ghoſt*; that is, dedicated, devoted, ſet apart for his ſervice and glory; relinquishing all others, as a good Wife to cleave to her Husband alone.

2.

3. The vow of Baptiſm is renewed many times afterward, either at a Sacrament of the Lords Supper, or in the time of danger; and it ought to be Religiouſly remembred and obſerved, as *Pſal. 66. 13, 14. I will pay thee*

N

thou

that my vows which my lips have uttered, and my mouth hath ſpoken when I was in trouble. Whether theſe Mariners kept their vows, we know not; but are ſure that we ought to keep ours.

Use.

Remember, and make Conſcience of performing theſe vows; be as faithful in keeping them, as thou ſeem'dſt Religious in making them. Remember the fears, and pains, and cares of thoſe ſad hours, and what religious affections were then ſtirring; mind all thoſe paſſages, and now reduce all into act: Now is the time, now and ever. Take heed, it will be no ſafe mocking of God; Be not deceived, God is not mocked: All the mocking would return upon thine own ſoul, to thy eternal damnation.

Gal. 6. 7.

Where for better performance, remember that clauſe, *not to put off the paying of vows*, Eccl. 5. 4. When thou haſt vowed a vow to God, *deſer not to pay*. This delay is it which marres abundance of good purpoſes and reſolutions; while we think there is time enough, the motion dies, and no good effect follows. A deceitful heart, a ſubtle Devil, a flattering or encumbering world, vain or wicked Companions draw quite another way.

Ver. 17.

Now the Lord had prepared a great fiſh to ſwallow up Jonah, and Jonah was in the belly of the fiſh three days and three nights.

Our Saviour calls it a *Whale*, *Mat. 12. 40.* *Jonah* was ſo long in the belly of the *Whale*: Poſſibly it is the *Whales and other great fiſhes.* *Leviathan* deſcribed in *Job 41.* Or, it may be the *Crocodile*. Hiſtories tell of fiſhes of incredible bigness; and our people have ſeen the *Grampus*, the *Sturgeon*, the *Man-fiſh*, the *Mermaide*, and other: and *Navigators* have ſeen the *Sea-Horſe*, the *Sea-Bull*, and other ſtrange Monſters, and of ſtrange greatneſs. All made by God, and are at his beck, and ſerve to ſet forth his praiſe; ſee *Pſal. 104. 24, 25, 26.*

At the Text it is ſaid, that God prepared a great fiſh to ſwallow up *Jonah*. Here is in wrath mercy: Though God will have his ſervant caſt into the Sea, yet he will not have him drowned in the Sea. No, he loves him better then ſo, and hath more work for him to do; which though he declined at firſt, yet afterward he ſhall be willing to do.

Note how the providence of God reacheth to the bottom of the Sea, and ſwayeth among the fiſhes. He that ſent a wind, and thereby a ſtorm, and afterward cauſed the Sea to ceaſe from her raging, now ſets a fiſh in readineſs to take *Jonah* to cuſtody, and then reſtore him to land again. So he ſent the fiſh to *Peters hook*, *Mat. 17. 27.* and a multitude of fiſhes to the Apoſtles nets, *Luke 5. 4, 9.* and *John 21. 3, 8.*

Now bleſs the Lord O my ſoul, in all places of his dominions; *Uſe. 1. Pſal. 103. 125*

The Propheſie of *Jonah*.

nions; Sea, Land, Fire, Air, Clouds, all made by him, and diſpoſed of by him, and all for the good of his Chosen; as those wondred at the huge draught of fishes, and saith the Text, *they knew it was the Lord*: none but the Lord could gather those fishes together. And it follows, Christ gathered them together, therefore Christ is God; and accordingly he is to be feared, loved, honored, obeyed in all our course of life. Both Creation and gubernation are ascribed to him, therefore he is God. He made us, and he feeds us, therefore he is God.

2.
Pl. 135. 6.

Again, it is comfort to the good Subjects of his dominion, that he hath to do, and *doth what he will both in Heaven and Earth, and in all deep places*. When we travel in waters or occupy businesses in that Element, there he sits and overrules all. In the great and threatening waves of affliction he orders the Event for good to the faithful, Psal. 32. 6. *Surely in the floods of great waters they shall not come nigh unto him*. Esa. 43. 2. *When thou passest through the waters, I will be with thee*. For the Disciples he rebuked the wind and sea, and there was a great calm. And he took up sinking Peter into the ship, and one day the sea shall give up her dead.

Mat. 8. 16, 14,
31.
Rev. 20. 13.

There is comfort also in the preparations and provisions that the Lord makes for us both by sea and land. He that prepared a great fish for *Jonah*, prepares for us a multitude of fishes, both small and great; precious for their usefulness, and pleasant by their variety; Food, Physick, Oil, Bone, abundance of uses for the enriching of a Nation; whereunto adde, that God first taught the art of making ships for Navigation: so *Noah* by his instruction, prepared an Ark for saving himself and his Family.

Heb. 11. 7.

3.

And if it be so, believe in God for supply of all your wants. In all straits say as *Abraham*, God will provide. He that appointed *Jonah* to be cast into the sea, pre-

prepared a fiſh to ſave him from drowning. He that ſent a Famine upon *Canaan*, ſent *Joſeph* before into *Egypt* for a Caterer; for us alſo he will provide what is wanting, and ſhall be expedient. Believe it, and beware of the chiding, *Why did ye fear becauſe ye brought no bread?*

Jonah was in the belly of the fiſh three days and three nights.

Here is miracle upon miracle: A ſtorm raiſed, a calm reſtored, a fiſh prepared for ſafety, a man kept alive in his belly ſo long and no longer, and then ſet on dry land again, wonders! that the fiſh was ſo ready for him, that he eſcaped cruſhing between his teeth which ſtood in great rows as Sawes to knap him aſunder, that the digeſtive force of the fiſhes ſtomack was ſo long reſtrained, that he was not choaked with waters and weeds that came about him; that he was toſt from one ſide of the fiſh to another, that all this while he had no way of free breathing; yet there he was, and there he prayed, and thence he was delivered: Admirable preſervation!

Miraculous preſervation of Jonah.

Note the wonderful power of God, who in the midſt of dangers can preſerve his people, even where no hope of ſafety appears. *Jonah* in the Whales belly; *Iſrael* amidſt the red ſea, and in *Jordane*, with bread from heaven, water out of a rock; one ſute of Apparel to ſerve a man for forty years together; The three Jews to breathe and live in an hot fiery furnace, and come forth again; *Daniel* to eſcape well enough in the den of Lions; *Noah* in a world of waters and among all ſorts of beaſts, all came to him, and the wiſdeſt were made tame, ſo to live with the reſt.

Note. And of others.

Fables, will an Atheiſt ſay, who can believe? or how can theſe things be?

Againſt Atheiſts.

Anſw. 1. Ask ſenſe and experience; how lives the Child in the womb for ſome moneths together, where he neither breathes nor takes nourishment by the mouth?

mouth? yet a continual buſineſs, as appears in the Birth of Children.

2.
John 20.29.

2. He muſt needs be a groſs Atheiſt, who will believe no more then he ſees. *Bleſſed is he that hath not ſeen, and yet hath believed*; Spiritual matters are as much above ſenſe for perceiving, as they are for worth. The ſoul is far better then the body, yet not ſeen as the body is; and God who is infinitely better then both.

3.

3. Jeſus Chriſt who is *the true and faithful wiſneſs*, hath given teſtimony to this Hiſtory of *Jonah* and his Whale; that he was three days and three nights in the belly of the fiſh. And whoſoever ſhall infringe the truth of Chriſt in his aſſertions, ſhall never find him a Saviour. A Revenger he ſhall find him, but not a Saviour; *The wrath of God abideth on him*.

4.

Qualify.

Act. 16. 17.

4. Poets and Heathens have a fable of *Arion Me- thymneus* carried by Dolphins along the ſea into his own Countrey; no doubt but ſome glimmering of this Hiſtory of *Jonah*; or rather a fable invented by the Devil to obſcure this Hiſtory, that it ſhould not be credited; as to render the Apoſtles ſuſpicious, he cryed out, *Theſe are the ſervants of the moſt High God, who ſhew unto us the way of ſalvation*.

Uſe.

Expect deliverance when leaſt likely.

Now remember this againſt times and caſes of very great danger; God is the ſame, and his power is the ſame, and his love, and his care, and his truth, and all his Attributes; and if thou be the ſame with *Jonah* in faith and holineſſe, thou ſhalt find the ſame protection and deliverance, ſo far as ſhall be good for thee; *I am the Lord, I change not*.

Object.

There is the ſcruple (may ſome ſay) I am no whit like *Jonah*, that God ſhould ſo take care of me.

Sol.

Anſw. 1. The leaſt degree of true faith and holineſſ is accepted with God, and ſhall keep the head above water. *Peter was a man of little faith*, and yet by his little

little faith he was able to walk upon the ſea; and if he had held faſt his confidence as he began, he ſhould not have ſunk in the leaſt, nor cryed out for help as he did.

2. Though *Jonah* was a very good man, yet at this time he was very faulty, and in wrath caſt forth into the ſea. Only the Lord *in wrath remembers mercy toward him*, and ſo he will toward thee. The gifts and calling of God are without repentance; no unbelief of ours can make the faith of God of none effect, nor break off the tie between him and a believing ſoul. Hab 3.2.

Oh but my caſe is very grievous! A devouring evil *Object.* lies upon me.

Anſw. Thy caſe is not worſe then *Jonahs* caſe was; *Sol.* he was devoured by a Whale, and this devourer was the means of his preſervation: *Out of the eater came* Judg. 14. 14. *meat, and out of the ſtrong came ſweetneſs.* Thou ſayeſt I ſee no likely means of my deliverance; no more did *Jonah*; and yet he is delivered, even in a way quite contrary. God ſaves by means, without means, above means, or againſt means.

Oh but mine is a tedious affliction, it hath lain long *Ob.* upon me, and now what hope remains? *Anſw.* 1. *Jo- Sol.* *nah* was in the Whales belly *three days and three nights*; no doubt but that he had ſad thoughts all that while what would become of him; he was not concocted by the Whale, nor ever likely to get to land again; yet at laſt was reſtored, and ſo mayeſt thou be.

2. *Lazarus* was dead four days, and began to ſtink, yet was raiſed up to life as before. Four days, or four moneths, or four years are nothing to God who delivers when he pleaſeth. To us men lingring diſeaſes or other evils are terrible, but to our God they are as nothing to hinder deliverance.

3. Thoſe that have lien in their graves four or five thouſand years, ſhall be raiſed of God as eaſily as they that were buried the day before: which is made an Emblem.

The Propheſie of Jonah.

Emblem of deliverance that ſeemed hopeleſs, *Ezek. 37.* with *Hof. 6. 1, 2.*

Luk. 13.
Pl 88. 15.

4. It hath been the caſe of Gods Children to lie under the burthen of afflictions for ſundry years together. A Daughter of *Abraham* was bound to Satan eighteen years, *Heman* from his youth ſuffered the terrors of God with a troubled mind. The Church was ſeventy years in the captivity of *Babylon*, 430 in *Egypt*. The ten Tribes (which yet have promiſes) are not returned home after 2300 years.

Be quiet therefore, and hope perfectly or to the end : remembering theſe three things. 1. Patient waiting muſt put us in poſſeſſion of the promiſes, *Pſal. 40. 1. I waited patiently for the Lord, and he inclined his ear unto me.* And the old Believers, by faith and patience inherited the promiſes, *Heb. 6. 12.* 2. Gods appointed time which is the beſt time, ſhall never fail us, *Hab. 2. 3. The viſion is yet for an appointed time, at laſt it will ſpeak and not lye.* 3. A thouſand years to God are but as one day, nor will he be ſlack concerning his promiſes, *2 Pet. 3. 9.* And it hath been ſaid, *Every thing is beautiful in his own ſeaſon.*

But let us a little look to our Type :

Note.
Chriſt three
days in the
houſe of death

As *Jonah* three days and three nights was in the belly of this great fiſh, ſo Chriſt for ſo long time was in the bowels of the earth : It is a Simile of his own framing ; *Mat. 12. 40. And the third day he roſe again from the dead,* *1 Cor. 15. 4.* and this according to the Scriptures ; namely of theſe Types, of *Jonah*, who for three days was given for dead ; of *Jaac*, who in the purpoſe of his Father was ſo long offered up unto God ; of *Joſeph*, *Samſon*, *David*, who were ſhadows of Chriſt, firſt in ſuffering, then in recovering : whereunto we may adde thoſe predictions, *Pſal. 16. 10 Thou wilt not ſuffer thy Holy One to ſee corruption,* and *Eſa. 53. 10, 11, 12. When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, he ſhall prolong his days, &c.* and his own predictions, *Mat. 17. 23.*

they

they ſhall kill him, and the third day he ſhall be raiſed again.

Add theſe reaſons alſo :

1. Chriſt ſo lon. lay in the grave, that it might appear he was truly dead : that he might fully ſatistie the juſtice, and appeaſe the wrath of God ; that he might ſhew the curſed nature of ſin, which ſo long held the only God under the power of death and the grave, and that he might overcome death and the Devil in his own houſe : When himſelf was at weakeſt, and they in their full ſtrength, yet he got out of their hands well enough at the time appointed.

Reaſ. 1.

2. He lay no longer then three days, becauſe the deſired ſatistaction was given, *that the Holy One of God might not ſee corruption*, that he might provide for the weak faith of his Diſciples, who began to ſtagger ; that he might ſet more fully to do the work of a Mediator, and might apply to us the great fruits and benefits of his Reſurrection ; ſuch as theſe, 1. Forgiveneſs of ſins,

Fruits of Chriſts reſurrection.

1.

1 Cor. 15. 17. *If Chriſt be not raiſed, your faith is vain, ye are yet in your ſins ; and they who are fallen aſleep in Chriſt are periſhed.* 2. Full juſtification, Rom. 4. 25. *He roſe again for our juſtification.* 3. Hope to God-ward, 1 Pet. 1. 3. *By the Reſurrection of Chriſt from the dead ye are born again to a lively hope ; and ver. 21. ye believe in God who raiſed him up from the dead, and gave him glory that your faith and hope might be in God.* 4. Regeneration to be planted together in the likenes of his reſurrection ; *we ſhall alſo live with him ; dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord*, Rom. 6. 5, 8, 11. See alſo Eph. 2. 4, 5, 6. 5. Reſurrection of the body, 1 Cor. 15. 20, 21. *now is Chriſt riſen from the dead, and become the firſt fruits of them that ſleep ; for ſince by man came death, by man came alſo the reſurrection of the dead.*

2.

3.

4.

5.

All which is matter of great comfort to all true Believers : Chriſt is riſen, and they with him, and are advanced to all the dignity which he hath attained, Chriſts

Uſe. 1.

O

reſur.

reſurrection was the firſt degree of his exaltation, after all that humiliation wherewith he was humbled : Aſcenſion followed, and ſeſſion, and interceſſion, and powerful application of all his purchaſe, all for the Elect, and yields them ſtrong conſolation.

2.
Phil. 2. 20.

Cap 2. 9.

Only let them remember to magnifie Chriſt in life and death, as one that ſtouped ſo low in their behalf; and as one that had power to raiſe up himſelf, which jonah could not do, John 10. 18. *I have power to lay down my life, and I have power to take it up again;* and as one that by his reſurrection was mightily declared to be the Son of God, Rom. 1. 4. and as one that is now highly advanced above every Name, ſo as every knee muſt bow unto him; and by his reſurrection obtained a ſpecial right to us, that we ſhould be wholly his, and for his ſervice chap. 14. 9. he therefore dyed, and roſe again, and revived, that he might be Lord of quick and dead.

Which while we ſtudy, we ſhall attain as the benefit of Chriſts reſurrection, ſo alſo the virtue and power which ſtands in holineſs and heavenly-mindedneſs, Phil. 3. 8, 9, 10. and Col. 3. 1, 2.

CHAP. II.

Ver. 1. 2.

Then Jonah prayed unto the Lord his God out of the fiſhes belly: And ſaid, I cryed by reaſon of mine affliction unto the Lord, and he heard me; out of the belly of hell cryed I, and thou heardeſt my voice.

THis Chapter contains *Jonahs* repentance. His confeſſion of the fault, and ſubmiſſion to the puniſhment we have ſeen already. And now having got out of the Whales belly, he relates how things had paſſed: 1. That he prayed for deliverance, and was heard in prayer, *ver. 1. 2.* 2. That he had hope of deliverance when he was at loweſt, *ver. 4. and 7.* 3. That upon deliverance he promiſed thankſgiving, *verſe 9.* 4. That at laſt he was actually delivered, *ver. 10.*

Parts of the Chapter.

Or we may conceive his prayer amplified four ways. *Amplification*
1. By the greatneſs of the danger whereinto he was brought; *the fiſhes belly, the belly of hell, the deep, the miſt of the ſeas, bottoms of mountains, weed, floods and billows.* *of Jonahs Prayer.*
2. By the anguiſh or ſtraights ariſing out of the danger; *I cryed to the Lord, I ſaid I am caſt out of thy ſight, my ſoul fainted within me.* 3. By the hope he nourished all the while; *I will look again toward thy holy Temple; I remembered the Lord, and my prayer came in unto thee into thine holy Temple.* 4. By the good ſpeed he found at laſt; *The Lord ſpoke unto the fiſh, and it vomited out Jonah upon the dry land!*

We muſt begin with *Jonahs* prayer, and the Audience he found with God, *ver. 1. 2.*

The Propheſie of Jonah.

In the firſt Chapter, *ver. 9.* he profeſſed to fear the Lord the God of heaven, which made the ſea and the dry land; and now to the ſame God as the only true God, he addreſſeth his prayer: not to *Neptune* as Heathens were wont to pray nor yet to true Saints who had traded much in waters; as *Noah* was ſaved in the general flood of waters, or *Moses* who was drawn out of the waters while an infant, and led *Iſrael* through the red ſea, and through *Joraa*n; or *Elias* who parted the waters this way and that way: whereby one would think they ſhould have compaſſion on them that are in danger by water, according to the carnal reaſon of Idolaters in other things.

No, *Jonah* prays only to the God of heaven who made the ſea and the dry land.

God alone is an All-ſufficient God, and he alone ought to be called upon. Prayer is one part of divine worſhip, whereof it is ſaid, *Thou ſhalt worſhip the Lord thy God, and him alone ſhalt thou ſerve, Mat. 4. 10.* And it ſtands with reaſon, we muſt pray to none but one in whom we believe; but we believe in God only, therefore to God only muſt we pray, *Rom. 10. 14. how ſhall they call on him in whom they believe not?*

Uſe.

Mark this againſt the Papiſts, and maintain the truth againſt them.

Note.

Pray earneſtly.

Jonah prayed and cryed to the Lord: This crying notes his fervency in prayer, and it is twice ſet down, *I cryed, I cryed*, to the ſame purpoſe. Chriſtians ought to be both frequent and fervent in prayer, *Rom. 12. 11, 12. fervent in ſpirit, ſerving the Lord, and continuing inſtant in prayer.* If one prayer will not fetch a mercy, try what another will do, and let the ſecond be more earneſt then the former, and the third more earneſt then that. *Paul* beſought the Lord thrice, and obtained grace ſufficient. *Jonah* at laſt got out of the Whales belly.

Uſe.

It is not every ſluggiſh and ſhort-breathed prayer that

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that will obtain a mercy. *Therefore continue inſtant in prayer, Col. 4. 2.*

But I aim at another point, from the conſideration of *Jonah's* prayer, as being now in a diſtreſſed condition. No doubt but in all this time, three days and three nights, he prayed often and earneſtly for the pardon of his great ſin; for deliverance out of the Whales belly, and for the employment he had reſuſed of going and preaching to *Nineve* :- Oh that God would truſt and enable him to do that ſervice ! he wou'd do it with all his heart, if he might be put upon it again.

Let the point be this : Gods children in their greateſt and deepeſt afflictions ſhould keep their hearts in a praying frame, to obtain grace and mercy to help in time of need ; we read a prayer of the afflicted *when he is overwhelmed and poureth out his complaint before the Lord. Pſal. 102. 1. and 130. 1. Out of the depths have I cryed unto thee O Lord.*

Doctr.

In diſtreſſes pray

For reaſons, thus. 1. There is a Commandment to call upon God in the day of trouble, Pſal. 50. 15. Not only in proſperity but adverſity ; not only if it be likely we ſhall get out of trouble, but againſt all likelihood ; not only if means be preſent, but if no means appear likely to be had.

Reason. 1.

2. There cannot be ſuch a caſe of ſin, unworthineſs, and miſery, but the mediation of Chriſt can help a dead liſt ; *Whatſoever ye ſhall aſk the Father in my Name, he will do it for you.* The Father can deny nothing to the Son, nor to ſuch as plead in his Sons merits

2.

3. The ſpirit of grace and ſupplication is given them on purpoſe, that they ſhould alway pray, and not wax weary ; *he helps their infirmities, not knowing what to pray as they ought ; he bears up their ſpirits, to hope to the end ; he raiſeth ſighs and groans which cannot be uttered.*

3.

Luke 18. 1.
Rom. 8. 26.

4. No affliction whatſoever can break aſunder the tie between God and a Believer ; *Jonah* at this time wanted

4.

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wanted neither ſin nor ſorrow, nor fear, nor care, what would become of him; yet mark the word of appropriation, *he prayed to the Lord his God.*

5.

The covenant and promiſes are made ſo, as to ſerve our turn in the worſt condition that is, either of ſin or ſorrow. Of ſins he hath ſaid, *I will blot out thine iniquities, I will ſcatter them as a miſt, I will forgive their ſin and remember it no more.* Of ſorrow he hath ſaid, *I will be with thee in ſix troubles, and in ſeven; I will be with thee when thou paſſeſt through the fire, and through the water; and in a word, I will not leave thee, nor forſake thee.*

6.

The greater a trouble or danger is, the more we need to flee to God, and keep cloſe to him, and hide with him; as he that is caſt upon a rock at ſea, the more the waves beat upon him, the more careful he is to keep to his rock ſee *Pſal. 61. 1, 2, 3.* ſo we, *We are weak, but he is a ſtrong God: we are helpleſs, but he is a friend good enough.*

*Uſe. I.
A ſaint to ſaint
in prayer.*

All to reprove our fooliſhneſs, who in great afflictions ſuffer our ſelves to be ſo afraid with amazements, that we neglect the duty of prayer. The heart is even bound up and ſo ſtraightned with fear, care and ſorrow, that we cannot liſt up a prayer to the God of our life and mercy: yet *Jonah* prayed out of the Whales belly, and amidſt all thoſe incumbrances. *Moses* cryed to the Lord at the red ſea, when the people ſo murmured and were diſcontented. *Daniel* prayed in the den of Lions, where every moment he was ready to be devoured; *David* prayed in caves, woods, mountains, in all his flight before *Saul* and *Absalom*. He longed to come to the Temple and pray, but could pray out of a Temple as well as in it: and *Jonah* here in great diſtreſſe looked toward the Temple, *v. 4.* no whit like thoſe who can never pray but when they ſtumble into a Church, or when they are in ſome hope to receive what they crave.

Ob.

Oh but my caſe is higher then worldly afflictions:

I have many and great ſins upon me, and much guiltineſſ which puts me out of heart. *Anſw.* Jonah at this *Sol.* time had ſinned hainouſly, and might be aſhamed to look God in the face; yet ſee how he ownes God for his God, and falls to prayer; ſo did David, Daniel, Ezra, other Saints; they ever prayed to God as to a God pardoning iniquity, tranſgreſſion, and ſin. And he is glorified in this act of mercy, as well as in delivering out of trouble and danger; and more, becauſe it is an act of greater mercy, as he proclaimed before. *Moses.* *Exod 34.7.*

Oh but mine is an amazing evil, and ſo puzzles me that I cannot pray. *Anſw.* 1. *Jonahs* caſe had as many *Ob.* amazements as any mans caſe lightly can have yet was *Sol.* not he puzzled. 2. It is a ſinful infirmity in Saints that they were not able ſometime to pray, and to liſt up their heads; and ſo they have confeſſed it, *Pſal. 77. 10.* I ſaid it is my infirmity. And they checked themſelves for their unbelief, haſtineſſ, ſaying, they were caſt out of his preſence, and he was angry with their prayer. Often we read in the *Pſalms* how David upon theſe diſtempers fell to prayer again.

Oh but I am unworthy to pray, or to be heard in *Ob.* prayer. *Anſw.* So was *Jonah*, and yet he prayed, and was *Sol.* heard. And the Centurion, who acknowledged his unworthineſſ, yet had his ſuit granted. And Gods Children when they fall upon this work, do not go as worthy perſons, but in Chriſt they are accounted worthy; and that is all their pleading. In true and proper ſpeech none but the Lamb is worthy to receive honor and glory.

Oh could I ſee any door of hope open to me, I ſhould be encouraged to pray. *Anſw.* 1. God is able to open a *Ob.* door, where in nature and in thy ſenſe there is none at *Sol.* all. 2. Pray, and it ſhall be opened, and thou ſhalt ſee it, as *Hagar* who ſaw the well of water. Little did *Jonah* think that the Whale ſhould vomit him out upon dry land. Little did *Iſrael* think that thy ſhould go on foot through the red ſea, or *Jordan.* *Oh.*

Ob.
Sol.

Oh but I am afraid God is angry with me, and will do nothing for ſuch a wretch as I am. *Anſw.* It is a certain rule, that God is ſometimes angry with his Children, but never hates them: as with *Jonah*, angry but loved him ſtill. He ever loves his faithful ones, and in his love he will receive their prayers, as *Jonahs*. In Chriſt their perſons are accepted, and in his mediation their prayers ſhall prevail.

Uſe 2.

Hear thou afflicted, and never give over thy praying though in a forlorn caſe. Think what *Jonah* did in the Whales belly, and among the weeds, waves, billows, noyſomenefs. Think what it is to cry out of the deeps, when the floods of ungodlineſs made thee afraid, when the arrows of the Almighty ſtick faſt in thee, when a pluriſie comes or ſome dangerous diſeaſe: Try what an hearty prayer can do, do not reſtrain prayer from the Almighty, nor give all for loſt: or if thou haſt fainted as *Jonah*, yet pluck up thy ſpirits, and to it again.

Inſignis mutatio, ſaith Mr. *Gualter*: He that before fled from the preſence of the Lord, doth now upon his repentance hang on him, and will not let him go without a bleſſing; even ſo do thou: Amend every error, and mark this notable change in the Penitent, 2 Cor. 7. 11. ſo ſorrow after a godly ſort works much carefulneſs, and fear, and zeal. Conſider for encouragement to prayer, while a Chriſtian finds an heart, God will find an ear to hear, and do, and ſave out of troubles; and ſtill the beſt is behind. Mark here what follows:

I cryed, and he heard me; again, I cryed, and thou heardſt me.

Doctr. 1.
God hears all
good prayers.

God will hear and regard all the moanings of his Children in prayer; why? becauſe he is a God bearing prayer; it is one of his Attributes, becauſe Jeſus Chriſt appears for them, and is a powerful Mediator with his Father; becauſe good prayer is the breath and voice of his own holy ſpirit in his Children; becauſe they caſt them-

themselves upon his mercy and faithfulness; because hell and the world is all against them; because they have an honest purpose to glorifie God with whatsoever mercies they shall receive at his hands, as here *Jonah*.

But mark how he hears prayer. 1. In the kind of mercy *How. 1.* which is desired, as *Jonah* to be delivered out of the Whales belly; we out of sickness, danger, or any adversity. 2. In something that is as good or better; *we shall have grace sufficient for us*, strong consolation of his spirit; hereafter it shall come, but not yet; our posterity shall fare the better for those prayers: in the appointed time and manner all the promises of God shall most certainly be fulfilled.

Now take this as an encouragement to prayer: *Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you.* Cry as *Jonah*, and thou shalt be heard as *Jonah*; every suitor at Court is not sure to speed of his Petition, but believers are sure to speed, *1 John 5. 15. we know that we have the Petitions that we desired of him.* And a begger will know the door where he useth to get a good alms. *U/c. 1.*

And if it be so, do not mis-conster Gods delays, as if they were denials; sometimes he delays to give his answer, but he never denies his children. It was three days and three nights ere *Jonah* got out of the Whales belly: he prayed the first day, but came not forth till the third. The woman of *Syrophonicia* sped at last in her suit, but it was after some repulses. Every vision of comfort is for an appointed time, but at last it will speak and not lye. 2.

But mark yet another thing: A godly man receives an outward mercy as a fruit of prayer; he sees in the effect that his prayer is answered, and takes the mercy as the income of prayer, *he heard me* (saith *Jonah*) *and I am delivered*; so *David*, *Psal. 120. 1. In my distress I cryed unto the Lord, and he heard me.* *Doctr. 2. We may know it.*

A vast difference then there is in the godly mans receiving mercies, and others. He receives it upon prayer, and by vertue of a covenant, and promises; and as a part of

of Chriſts purchaſe, who makes requests for us in heaven; prayer ascendeth, and grace descendeth. Others not so.

Uſe 2.

And it teacheth godly Chriſtians to look after their prayers, that they may obſerve what answer it pleaſeth the Lord to give, as *Pſal. 85. 8. I will hearken what the Lord God will ſay.* Praying is compared to ſowing of ſeed, and the Husbandman uſeth now and then to look to his ſowen fields. Only mark the laſt claufe there, *return not ſo ſolly*: A godly man muſt keep himſelf a godly man, and do the work of a godly man, or elſe may miſs of his answer, at leaſt for a time, as here *Jonah*.

Ver. 3. 4. 5. 6.

For thou haſt caſt me into the deep, in the miſt of the ſeas, and the floods compaſſed me about; all thy billows and thy waves paſſed over me. Then I ſaid, I am caſt out of thy ſight; yet I will look again toward thy holy Temple. The waters compaſſed me about even to the ſoul; the depth cloſed me round about, the weeds were wrapt about my head. I went down into the bottoms of the mountains; the earth with her bars was about me for ever; yet haſt thou brought my life from corruption, O Lord my God.

*Amplificatio
prima.*

Here the Prophet amplifies his prayer by the greatneſs of the danger whereinto he was brought, *the fiſhes belly, the belly of hell, the deep, the miſt of the ſeas, bottoms of mountains, weeds, floods and billows.* Being eſcaped out of the danger, nevertheleſs he recounteth the danger wherein he had been, as every godly man alſo will do, Nature teacheth

eth a man to be ſenſible of preſent evils, troubles and dangers; but grace teacheth to mind old ones, as of which he hath a ſaving uſe to make, ſo did Jacob, *Gen. 32. 10.* *with my ſtaff I paſſed over this Jordan*, a poor and deſolate man; and David, *I followed the Ewe great with young*: and Amos tells how he had been an Herdman, and had gathered Sycomore fruits, chap. 7.

Note.
Recount old
ſufferings.

Do ſo, Chriſtian, now that thou art ſet in a large place out of thy troubles. There be theſe good uſes to be made of this recounting former evils.

Uſe.
Benefits ac-
cruing there-
by.

1. It will keep thee humble, and low in thine own eyes; though now increaſed into two bands, mighty, high, preferred before many of thy brethren; time was when thou waſt low enough; remember and be lowly-minded, as God ſeems to ſet it down for a remedy againſt perking, *Dent. 8. 2.* *Thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the wilderneſs, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldeſt keep his Commandments or no.* It is the great ſin of many a man, that he is lifted up with preſent proſperity; though ſometime he was in a very low eſtate; yet now that he is got into a mountain, he ſtands cracking as if he ſhould never be moved: And none muſt mind him of his old poverty or meannefs; he that doth, doth break the peace, and ſometime it comes to daggers drawing, and much ado there is to be reconciled as friends ſhould be: Poſſibly there may be a fault in ſuch twitting a man with his ancient poverty; but yet a godly man ſhould take it well, ſo to further his humility, which it is hard to retain.

Pſal 30. 6.

2. It will make and keep thee thankful for the comfortable change which God hath made in thy eſtate; as Jacob there confeſſed to the glory of God, and as *Iſrael* was required to do, *Dent 8. 10* *when thou haſt eaten and art full, thou ſhalt bleſs the Lord thy God.* Thankfulneſs is a grace that will wither as ſoon as any flower in our Garland, and needs to be thus watered. Remember the terrors of the

2.

late wars, ſo to be thankful for our preſent peace. Remember the terrors of thy burning feaver which thou haſt at ſuch a time, the ſleepleſs nights, tormenting fits of the Gout, or Stone, publick evils that lay upon the Church, or threatned it ſhrewdly, as in Queen Maries time, in eighty eight, in the Gunpowder-plot and others; whereof we may ſay as the Pſalmiſt, *had not the Lord been on our ſide, the proud waves had gone over our ſoul*: bleſſed be his holy Name for ſo great deliverances.

Pl. 124. 3, 2.

3.

1. Sam. 17.

3. It will help to bear up your faith in expectation of future deliverances, as the Apoſtle ſaid, *God hath delivered from great death, and doth a-liver, and we truſt alſo he will deliver*, 2 Cor. 1. 9, 10. and David, *He that delivered me from the Lion and the Bear, will deliver me alſo from this uncircumciſed Philiftine*; ſo one of us, God hath helped when I was as low as this comes to, this is not the firſt time that I was in want or danger: I remember ſuch and ſuch a ſtraight, I cannot well be worſe then I was at ſuch a time; and yet it pleaſed God in mercy to ſend ſeaſonable ſupply or deliverance; therefore in this caſe alſo I will not faint, nor caſt away my confidence; ſee Pſal. 77. 10, 11, 12. *Gods ear is not heavy, nor his hand ſhortned, nor is he weary of beſtowing benefits, therefore truſt in him ſtill*. Still there are promiſes and a covenant of grace, and Chriſt a Mediator for me, and bowels of a Father, power, faithfulneſs, wiſdom, all divine perfections; therefore fear nothing;

Eſa. 59. 2.

Rom 8. 28.

And note by the way one part of the great gain of godlineſs. Godlineſs takes advantage by every thing to promote the main, which is ſanctification and ſalvation, *that all ſhall work together for good to them that love God, and are called according to his purpoſe*: Afflictions paſt and preſent, yea and ſins too, to be the more humble and more wary for time to come, whence we hear Jonah telling of his fleeing to Tarſus, and Paul telling how he had been a Perſecutor, &c.

Thou haſt caſt me into the deep.

Gods.

Gods own Child may be caſt into deep and great afflictions; as *Jonah, Joſeph, David*, other holy men who without all doubt were very dear unto God; yea his own only begotten Son the Lord Jeſus Chriſt; he had one Son without ſin, but none without affliction.

Note.
Saints ſometimes deeply afflicted.

And why? though he love them all well, yet he will not make fondlings of them: and though they be good in the main, yet they have their faults now and then, and they need correction; witneſs *Jonah* at this time. And they have their corruptions, which need to be more mortified; and their graces muſt be tryed and made more conſpicuous, which is not done but in the furnace of affliction: And the Devils mouth muſt be ſtopped, who will be apt to ſay as againſt *Job*, that they ſerve God meerly for proſperity, who yet was true to God when he was ſtriped of all.

Reaſ.

Therefore let no godly man miſdeem his eſtate, becauſe he ſuffers ſuch and ſuch evils. *None can know love or hatred by all that is before him; there be other tryals to know it, but affliction is no tryal.* And mark how *Jonah* profeſſeth his faith in God, even now when he thus amplifies his affliction. The beſt employment certainly in ſuch a ſad condition, is, to find out the ſins which occaſioned the breach, and thoſe ends which God aimes at. This is our part to look unto, and let God alone to do his part which will be for good in the end. No Artiſt muſt have his work eſteemed by ſome particular piece of it.

Uſe 1.
Ecc. 9. 2.

Neither miſdeem the eſtate of others who are ſo deep in ſuffering, as if they were ſmitten and rejected of God; which hath been the practice of unbelievers, *Eſa 53. 3.* or as if they were worſe then others, which is expreſſy cenſured by our Saviour, *Luke 13. 1, 2, 3, 4.* There is ſuch a cenſorious humor abroad, but ye ſee by this place how it is condemned: And ye ſee how *David* was wary not to offend this way, *Pſal. 73. 15. if I ſay, I will ſpeak thus* (condemning the godly becauſe of afflictions) *behold I ſhould offend againſt the generation of thy children.* And our rule is,

Uſe 2.

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to ſet every one ſtand or fall to his own Maſter, and who art thou that judgeſt another mans ſervant ?

Two things would be minded in theſe matters of proſperity and adverſity.

1. A godly man is never the worſe, nor in more danger for all his adverſity. Gold is gold though it be in the fire, *Jonah* is *Jonah* though he be in the Whales belly ; only the godly ſhould clear up his evidences at ſuch a time, that he is indeed a godly man : Recount the old grounds he went upon and former experiences, and fortifie againſt unbelief, which in hard times is apt to be ſtirring ; and prepare for greater tryals then as yet he hath endured, and God may juſtly bring him unto : Old tried blades may be put to more hardſhip then tender ones ſhall be.

2. A wicked man is never the better, nor in more ſafety for all his proſperity. Dross is dross though it be laid up in a ſilken bag. The Mariners eſcaped the ſtorm, and *Jonah* was caſt into the ſea ; the only way for ſome in proſperity, is, to ſtudy this matter of godlineſs. If thou repent and become a ſincere worſhipper, all will do well, both proſperity and adverſity ; it much avails not what a man ſuffers, but who it is that ſuffers ; and in the likenes of ſufferings there is great unlikenes in them that ſuffer. Oh the great force of godlineſs !

*Aug de civit.
Dei, lib. 1.*

Thou haſt caſt me into the deep. It might be objected, the Mariners caſt forth *Jonah* into the ſea ; how then doth he impute it unto God ? *Anſw.* 1. It was by the appointment of *Jehovah*, that the Mariners caſt *Jonah* into the ſea ; God by lot ſo deſigned him to be caſt forth. 2. In all the doings of men God hath an overruling hand, not only to permit what they do, but order all to the good of his Chosen ; as for *Job*, *The Lord gave, and the Lord hath taken away* ; and as in the paſſion of *Chriſt*, all was done according to the determinate will and counſel of God.

A godly man in all the doings of men againſt him looks up to the hand of God appointing the affliction ; thou haſt

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III

cast me into the ſea; the Lord hath bid Shimei to curſe, there is no evil in the City but the Lord hath done it. *Note.* Aſhur was the rod of his wrath, and the ſtaff of indignation in his hand. *Look from men to God who afflicteth.* A rod or ſtaff moves not but by the motion of another; *Amos. 3. 6.* nor the battel-axe. *Eſa. 10. 5.*

This the godly man conſiders, becauſe he is well grounded in the doctrine of Gods providence, how it reacheth to all things, ſmall as well as great, evil as well as good, particulars as well as the general, contingent as well as natural and neceſſary, and voluntary actions as well as fortuitous: and, how the Lord leaves the evil to the Agents, but reſerves the ſimple act to himſelf, and works out his own moſt holy and righteous ends which they never think of, as Joſeph told his brethren, *Ye meant it to evil, but God meant it for good, Gen. 50. 20.*

Which is utterly againſt the courſe of many who look only to the inſtrument of their ſmart and ſuffering in any kind, and wreak their diſpleaſure there; murmure, rail, or repine, it may be ſwear and curſe, becauſe ſuch and ſuch have damnified them, or otherwiſe ſtood in their light. Yet we read no ſuch word come out of *Jonahs* mouth againſt his Mariners: no, *thou haſt caſt me forth, and David was dumb becauſe the Lord did it, Pſal. 39. 9.*

Oh but it is meer malice that leads my Adverſary to Obſay and do what he doth; but the Mariners were fair conditioned men. *Anſw. 1.* I ſuppoſe it was meer malice that led *Shimei* to rail at *David*, yet he eſpyed the hand of God in the buſineſs. And meer covetouſneſs led the *Chaldeans* and *Sabeans* to plunder *Job* as they did; yet he ſaid, *the Lord hath taken away.* God is ſtill righteous, who ordains thee a puniſhment, whatever the inſtruments be. *2.* The more malicious thine Adverſary is, the more teſtimony of innocency thou haſt in thine own boſom, and ſo an argument of comfort, *2 Cor. 1. 12.* *our rejoicing is this, even the teſtimony of our conſcience. David* took comfort that his enemies perſecuted him *without cauſe*, and ſo may others, *John 15. 25.*

Learn

2.

Learn then O Chriſtian, by an holy abstraction to look farther and higher then the wrong dealings of men; acknowledge God who hath let looſe their tongues and hands; it is he that permits them, or elſe they could not ſtir a whit: he that ordained thee a puniſhment, or if thou wilt, a chaſtiſement, for thy earthlineſs, dulneſs in Religion, unmortified Paſſions, or other evils. True, the lot did not paſs upon thee as it did upon *Jonah*, but in the affliction there was the determinate counſel of God ſo ordering: therefore ſay, Shall I not drink of the Cup which my Father hath put into my hand? ſhould I ſpurn againſt the pricks, either in doing or ſuffering?

* God's Note.
time, ſome-
Gods afraid of
Gods utmoſt
wrath.

Gods ſometimes
ſpoken of
Gods utmoſt
wrath

Out of the belly of hell cryed I; that is, out of a deep ſenſe of the wrath and diſpleaſure of God for my ſins; a good ſoul ſometimes apprehends the wrath of the holy Lord God as due unto him for his ſins: The pains of hell get hold on him, he ſuffers the terrors of God with a troubled mind. God ſeems to ſet him up as a Butt, againſt which he will ſhoot all the envenomed arrows of his.

Jonah here hath not only Gods waves and billows paſſing over his head, *thy* billows and *thy* waves, but (as it were) the devils billows and waves. In the bottom of the ſea he is very near to the place of the damned; only he is not adjudged thither finally, nor ſtayed there: ſo it hath been the caſe of ſome deſerted ſouls to conceive they were half in hell already; very fire-brands, veſſels of wrath, reſerved to the judgment of the great day: *My God, my God, why haſt thou forſnken me? why ſtandeſt thou afar off? &c.*

Pſal. 22. 1.

Reaſ.

Thus can the ſenſe of ſin work, where there is not a preſent ſenſe of mercy. And this is the force of a guilty Conſcience, yea or of a tender Conſcience, where the Spirit of comfort doth not preſently do his office; as it is ſometimes ſuſpended by the diſpenſation of Gods grace, for Diſcipline to be uſed among his Children; *we need the witneſs of his Spirit together with our ſpirits, to let us know we*

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are his Children; and that our Conſciences bear us witneſs in the holy Ghoſt, Rom. 8. 16. and chap. 9. 1.

But what then? do godly men fall into deſpair ſometimes? *Anſw.* Deſpair is either total and final as in *Cain* and *Judas*, or only partial and temporary, as in *Heman* and ſome other godly men. And godly men in their greateſt deſpair can pray for mercy, as here *Jonah* out of the Whales belly, which he calls the belly of hell: and they ſhall find mercy as he, delivered out of all; yea more, they had ſome mixture of comfort while they were in the belly of hell. *Jonah remembered God when his ſoul fainted in him*, verſe 7. and even then he would look again toward his holy Temple, ver. 4.

All for the inſtruction of godly men, who ſee by this how ſtrictly and circumſpectly they need to walk, leſt the terrors of God fall upon them; and if they be not caſt into hell, yet ſhall be made to believe ſo: God ſometimes holds them by one leg to hang over hell, as if he meant to throw them in, when they grow looſe or idle in their courſe, and eſpecially if they grow ſcandalous. *Take heed*, Heb. 10. 31. it is a fearful thing to fall into the hands of the living God; and 1 Pet. 4. 17. judgment begins at the houſe of God, who never meant to make fondlings of his own children.

And if it be ſo, what will become of the ſinner and the wicked? where ſhall they appear? how ſhall they be caſt into the belly of hell for ever, for all their impenitency and infidelity? what other can be the fruit of all that ſecurity and hardneſs of heart, which poſſeſſeth many of our people? It is an horror to think what their end will be. He that thinks deeply, would think it an horrible miſchief to be three days and three nights with *Jonah* in a Whales belly, with weeds and noyſomneſs. But what miſery will ye think it to be for ever with devils, in the place where the worm dyes not, and the fire goes not out?

I ſaid, I am caſt out of thy ſight, and my ſoul fainted within me.

Q

He

He that before made nothing of it to flee from the preſence of the Lord, now complains that he is caſt out of his ſight; and he that before was ſo hardy as to go directly againſt the word of the Lord, now tells how his ſoul faint-ed within him. No courage will hold out with a man which is not well founded in dependance on God, and in obedience to him. Self-will and ſelf-confidence will ſooner or later leave a man in the ſuds, and in the mire. Peter who relied too much on his own ſtrength, had cauſe afterward to weep bitterly.

I ſaid I am caſt out of thy ſight.

Note.

A good ſoul is ſometime jealous of Gods love to it: Oh I have rejected God, and God hath rejected me; I doubt he will be *no more gracious*, but hath ſhut up his loving kindneſs in everlaſting diſpleaſure; and Job ſaid, *He ſcorneth me for his enemy.*

Reaſ.

Which comes to paſs, partly by the weakneſs of faith which is in a Believer; *I believe, Lord help my unbelief*: Partly by the guiltineſs of ſome ſin hitherto not repented nor pardoned, or the ſenſe of pardon not yet come to his underſtanding; Partly by the tenderneſs of his Conſcience, loth to part with ſo great a good as the favour of God is; reckoning and ſaying, *In thy preſence is fulneſs of joy, and the loving kindneſs of God is better then life*, Pſal. 16. 11. and 63 3.

Uſe. I.

For want of which tenderneſs of ſpirit, it is that vain and carnal Chriſtians never doubt of the love of God toward them. They conclude it upon weak and insufficient grounds, and in the ſame preſumption go on confidently, without fear or care to make ſure their Election: brag how they are aſſured of Gods love to them, wonder at them that are of a troubled or diſtreſſed ſpirit, cry out upon the Miniſtery that hath been a means to wound them, or courſes that have made them ſo melancholick; *So the fool rageth and is confident*. Idle and formal Chriſtians get more aſſurance (ſuch as it is) then they that take moſt pains

pains for it. A tender-hearted Chriſtian comes drugling after almoſt out of breath, and much ado to keep up his ſpirit, when the other went before fearleſſly, and holds on in a ſtaunting faſhion, too fine to laſt alway. Our rule is, *to work out our ſalvation with fear and trembling.* Take heed, Phil. 2. 12. there have been thoſe who have puffed or raged in proſperity, and yet have fainted in adverſity.

Let the exhortation be to good and diſcreet Chriſtians; carefully follow the great buſineſs of *making ſure your Call- ing and Election*, grow up more and more to the *full aſſurance of faith*, as in things indiſſerent, ſo about the love of God; let every one be fully perſuaded in his own mind: what is wanting to a weak faith, get it ſupplied by a conſcionable uſe of the means of grace, ſuch as the Word, Sacraments, Prayer, Covenant, Promiſes, all the grounds of confidence which God hath given to work us to *ſtrong conſolation*, Heb. 6. 18. Eſpecially take heed of a ſcandalous ſin, which gaſteth conſcience deeply; and of caſting thy ſelf out of Gods ſight by relinquishing duty, as here *Jonah* did: ſuch may thank themſelves for their deſertions, ſad eclipses and jealousies that ariſe in them; how ſhould it be otherwiſe?

My ſoul fainted within me.

A good ſoul ſometimes hath his fainting fits in reſpect of faith and comfort; ſo had *Baruch*, Jer. 45. 3. *I fainted in my ſighing*; ſo the Church, *Lam.* 3. 17. *for thus our heart is faint.* And not only for corporal wants and dangers, as thoſe that fainted for thirſt, or for the ſword; but for ſpiritual conſiderations, *Pſal.* 84. 2. *my ſoul longeth, yea even fainteth for the living God*; and 119. 81. *my ſoul fainteth for thy ſalvation.*

The reaſon is. 1. The greatneſs or tediousneſs of an affliction is apt to tire out the ſpirits of Gods children, who can bear no more, or no longer; and if God come not timely to help, he would fail utterly, *Eſa.* 57. 16 *Jonah* was almoſt ſpent by lying ſo long in the Whales belly.

Q 2

2. Where

Pro. 18. 14.

Jon. 4 8.

2. Where the guilt of ſin and the wrath of God meet together in a ſoul, uſually it makes ſoul weather, that it comes ſo far as to fainting. *A wounded ſpirit who can bear?* And this is *Jonahs* caſe at this time; we may hear afterward, *that he fainted for the heat of the Sun*: but that was nothing to this, where ſin intervenes and makes the ſorrow far more intolerable

Uſe 1.

Teaching us wiſely and mercifully to conſider them that are of a *poor ſpirit*, and ready to faint in the ſight of their ſins, or fear of Gods diſpleaſure; ſome are of a tender ſpirit, and ſhould be handled tenderly. Rough ſpeaking or doing would even quite over-ſet them: and bring them to a deſpairing faintneſſe. In ſuch caſes we ſhould note and be tender, and pour in oyl to heal their wounds; ſo did Chriſt, *Eſa. 50. 4. he ſpoke a word in ſeaſon to him that was weary*; and it hath been ſaid, nothing doth ſo diſcover a man to be ſpiritual, or according to the mind of Chriſt, as the gentle handling of another mans wounds.

2.

Help againſt
fainting ſits.

But let theſe careful ſouls help themſelves by ways and means which the Lord hath appointed. As againſt bodily faintings we get hot waters and other helps, ſo ſhould we againſt theſe faintings of ſpirit: As thus;

3.

1. Get thy faith ſtrengthened as much as may be. Faith is a ſpecial reviver of the ſoul in evil times, *Pſ. 27. 13. I had faint- ed unleſs I had believed to ſee the goodneſs of the Lord in the land of the living*; as how? becauſe it draws vertue from Chriſt and from his interceſſion, who is a quickning Head: and from the promiſes and covenant which alſo have an enlivening power; and it gives the poor ſoul a view of heaven to fetch life again, *2 Cor. 4. 16, 17, 18. for which cauſe we faint not; but though our outward man periſh, yet the inward man is renewed day by day; for our light affliction which is but for a moment, worketh for us a more exceeding and eternal weight of glory, while we look not at the things which are ſeen, but at the things which are not ſeen; theſe temporal, theſe eternal.*

2. Wait.

2. Wait upon God in the diligent uſe of his Ordinances: theſe are the *ſtagons* which ſtay a ſoul that is ſick of Cant. 2. love to Jeſus Chriſt; and ſee *Eſa*: 40. 29, 30, 31. he giveth power to the faint, and to them that have no might he increaſeth ſtrength; Even the young men ſhall faint and be weary, and the young men ſhall utterly fail: But they that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as Eagles; they ſhall run and not be weary, and they ſhall walk and not faint. Chriſtians, ye converſe daily in Ordinances; adde diligence and good conſcience, and your faintings will wear off by little and little. No ſuch Cordials as the Word and Sacraments well improved.

3. Pray and it ſhall be done. God is he that ſendeth this faintneſs into the ſoul, and it is he that muſt take it away, *Levit*. 26. 36. I will ſend a faintneſs into their hearts; and he that wounds muſt heal again. He that caſt *Jonah* into the Whales belly, and into the fainting fits, did ſet all at rights again.

I will look up again toward thy holy Temple; I remembered the Lord, and my prayer came in unto thee, unto thine holy Temple.

Here *Jonah* amplifies his prayer by the hope he nourished amidſt his great danger: he was not without ſome hope, even when he fainteſt moſt, and thought himſelf caſt out of Gods ſight: And all theſe three days and nights he was well employed. A good ſoul at loweſt hath ſome working toward God for comfort and deliverance, and ought to be well employed during the time of his affliction.

Yet I will look again toward thy holy Temple; that is, Heaven.

A good ſoul from the belly of hell can look toward heaven, as here *Jonah*. No diſtance of place, nor lowneſs of condition can hinder this proſpect. Steven amidſt the ſtones looked up and ſaw the heaven open, and Jeſus ſtanding on the right hand of God. *Moses* in *Phar*

raahs.

Note.
Out of hell ſee
heaven.

raobs wrath and threats ſaw him that is inviſible, and endured all. *Micaiah* ſaw God on a throne, and was hardened againſt his meeting of wicked *Abab*.

Reaf. 1.
Het. 1.1.

All from the nature of faith, which is the evidence of things not ſeen. By faith *Abraham* ſaw the day of Chriſt, and rejoiced. By faith he and the old Believers embraced the promiſes. By faith *Paul* and his fellow-Apoſtles looked not at things ſeen which are temporal, but at things not ſeen which are eternal : and, *They walked by faith, not by ſight* ; that is, ſpiritual encouragements, not carnal.

Uſe.

A good memento for a Saint in low condition, whether by ſickneſs or otherwiſe. Upward, upward ; below all is black and uncomfortable, but upward all is clear and joyous : Make uſe of thy faith to carry thee far above all theſe tumults, fogs and confuſions ; why a ſword by the ſide, and not defend againſt a thief ? why faith in the heart, and not ſtrengthened by it in threatening evils ? why as heartleſs and comfortleſs, as he that hath no faith to ſupport himſelf ? Remember how *David* rated away his unbelief, *Why art thou caſt down O my ſoul* ? and remember how our Saviour chode *Peter* for fearing, *Why didſt thou doubt, O thou of little faith* ?

Pſal. 42,

Mat 14 31.

Ob.
Sol.

Oh but I have ſomething ſticks by me that is of an higher importance ; my ſins, which are many and great. Anſw. So had *Jonah*, at this time he had greatly ſinned againſt God in reſuſing the ſervice impoſed, and ſaid he was caſt out of his ſight : but mark the adverſative, *Yet I will look toward thy holy Temple* ; he would not ſeal his diſobedience with unbelief and impenitency, one ſin to another. They ſay *Judas* did worſe by deſpairing then in betraying his Maſter. And mark the word *again* ; he had converſed with God formerly, and found comfort while he held on in a courſe of duty ; but now upon this baulk made, the ſweet communion was interrupted : therefore he ſaith, *again* ; ſo thou, though thy ſins be many and great, yet *return* ; yea though they be relapſes, yet *again* come

come to thy God by repentance; there is a promise for *healing our backſlidings*. Though man will not pardon *Hoſ. 14. 4.* faults by recidivation, yet God will, *Jer. 3. 1. thou haſt played the harlot with many lovers, yet return again to me, ſaith the Lord.* And if comfort come not preſently, yet look again as *Jonah* here: at thy firſt looking thou mayeſt miſſe of mercy, but look again, it will come at laſt; at the laſt looking rain came according to the prayer of *Elias*.

When my ſoul fainted within me, I remembered the Lord.

A Believer finds a good remedy againſt his fainting fits, *Note.* to remember the Lord. Where note, Firſt, there is an *Remedy againſt fainting fits.* head-remembrance which ſtands chiefly in ſpeculation, as that there is a God, that he is able to help us in miſery, that he ſees and knows our eſtate and can put forth mercy and power for our relief; *If thou wilt, thou canſt make me whole.* Secondly, there is an heart-remembrance; when we look upon God as our God and truſt in him, and caſt our ſelves upon his care and love, to do for us according to our need; whether for ſoul, body or eſtate. *I know* *1 Tim. 1. 12.* *whom I have believed, the deſire of our heart is to the remembrance of thy name.*

Oh but *David* remembered God, and was troubled, *Ob.* *Pſal. 77. 3. Anſw. David* was now under a temptation, as *Sol.* appears by *ver. 10. I ſaid it is my infirmity.* But I ſay more, there is ſomething in God which may trouble even a good ſoul; namely his juſtice, his diſpleaſure at ſin, his revenge for ſin, ſometimes upon his own children; and theſe are his other Attributes againſt the ſoul of a ſinner, *viz.* his holineſs, his power, his wiſdom, his ſoveraignty, his providence and government; all terrible, where the guilt of ſin lies upon the ſoul; which poſſibly might be *David's* caſe at this time, mine, or thine.

But let weak believers take this inſtruction: when ye find theſe fainting fits coming, or already come upon you, *uſe,* remember the Lord, and ſtay your hearts on him; remember him in that form, & in thoſe relations, as he ſtands to a Believer.

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liever. Remember him as the Lord in covenant, as the Lord thy righteousness, as the Lord merciful and gracious, as the Lord pardoning iniquity, transgression and sin, as the Lord that bears a most watchful eye of care and providence over thy person and estate; that remembers his covenant, and thy frailty; and knows when a deliverance will be most seasonable: *Though a Mother forget her Child, yet will not I forget thee*, saith the Lord; yea though we forget duty as Jonah did at this time, yet will he remember to be gracious. And though we know not what to do for our own deliverance in any kind, yet he knows well enough and will do it for us: *he knows to deliver the righteous out of trouble.*

My prayer came in unto thee, into thine holy Temple.

Note.

Good prayers use to come up before God, and get a merciful consideration; as *Jonahs, Salomons, Hezekiahs, Cornelius*, others. The reason is, Christ takes the prayers and presents them to his and our Father, *Rev. 8. 3, 4.* It is one chief part of his Priestly Office, intercession as well as satisfaction, and he will be sure to do it to the uttermost; he appears for us, and makes requests in our behalf.

Use 1.

An encouragement to be much and often in prayer. Is it not a speedy way? Every good husband will insist in the way wherein he may thrive apace: and so should a Christian in the way of praying. Audience in prayer is one of the privileges which belong to a Believer, and one of Gods Attributes is, that he is a God hearing prayer.

2.

And it teacheth a Believer when he hath made his prayer to the God of his life and mercy, to rest assured he shall prevail one way or other; as here, *My prayer came into thy Temple*, and elsewhere, *We know we have the Petitions we ask of him, and he will speak peace to his people.* For why? it is his promise, *Ask and ye shall receive, seek and ye shall find, &c.*

Ver.

Ver. 6. 8, 10.

*Thou haſt brought up my life from corruption,
O Lord my God. They that obſerve lying
vanities, forſake their own mercy. But
I will ſacrifice unto thee with the voice of
thanksgiving, &c.*

Here the Prophet amplifies his prayer by the effect it had, namely his deliverance out of that great danger; *Thou haſt brought up my life from corruption, O Lord my God.* *Parts.*
And this is farther illuſtrated. 1. By the contray in Idolaters, who miſſe of mercy becauſe they ſeek not to the true God, v. 8. 2. By the thankfulneſſe he means to ſhew for the deliverance, v. 9. 3 By the particularizing of the deliverance, and how it was effected, v. 10.

Thou haſt brought up my life from corruption, O Lord my God.

There be many in this company that may truly ſay, *God haſh brought up my life from corruption* : at ſuch a time I was very likely to die, I had one foot in the grave, I had made my Will and bid farwel to all the world; yet it pleaſed God to add more time to my days; I am yet in the land of the living among old friends and neighbours; and the time that remains in the fleſh, I ought, and partly have promiſed to ſpend in the ſervice of God, better then formerly. But

Note.

Whether do I ſpeak thoſe words in way of hearty and real thankfulneſſe, or only in form? have I ſerious purpoſes indeed to improve this life of mine for the ſervice and glory of God? or, do I now think of thoſe vows and purpoſes, to perform them effectually? If I do, do I put forth my beſt and trueſt endeavours to bring them into act? when *Johah* had eſcaped his great danger, he went and did

Ver. 1.

Examine whether delivered in mercy.

R

the

the meſſage though to as great a danger. When *Hezekiah* had been ſick and recovered, he ſet to praiſe the Lord all the days of his life. Now theſe examples are written for our inſtruction to do the like; as bad examples are to be avoided, ſo good examples are to be followed.

Whether by
general mercy,
or ſpecial.

And if we do not, the deliverance out of danger will prove only a common mercy that comes of the general providence of God, *whereby he ſaves man and beaſt, and his Sun ſhines and rain falls on good and bad.* True, *Jehovah* raiſed thee out of thy great fit of ſickneſs, or ſome other miſchief; but thou canſt not yet ſay, *the Lord my God*: and yet that is the only right receiving of mercies, when one is able to ſay, *Thou haſt brought up my life from corruption, O Lord my God.* There is a vaſt difference between theſe two, *Saved by the true God, and ſaved by the Lord my God.* Conſider the word eſpecially in 1 Tim 4. 10. *he is the Saviour of all men, eſpecially of them that believe.*

2.

And let all fall cloſely upon this point, to make it ſure to our own ſouls, *The Lord my God; My Lord, and my God,* ſaid *Thomas*; *my Redeemer,* ſaid *Job*; *he loved me and gave himſelf for me.* I pray what think ye? is it not great difference to ſay, A good ſumme of Gold and Silver; and, This is my Gold and Silver? even ſo is it here. A man may be poor enough, though he ſee heaps and treaſures of money; ſo in ſpiritual treaſure. Know the only happineſs ſtands in the appropriation, *my God; Bleſſed are the people that have the Lord for their God, Pſal. 144. 15.*

In theſe Ordinances therefore the main deſign of Chriſtians ſhould be to make Chriſt ſure to their ſouls, and ſo be able to ſay, *my God, my Saviour, my Redeemer.* Him we preach as the chief matter of our pains-taking, and in his Name we make offers of the favour of God to be *thy God*, and thine, and thine; *Now receive not the grace of God in vain*; be ſure to do this buſineſs, which is the main buſineſs to be done; and if it be not done, this thy God will one day prove a *conſuming fire*, who though he hath brought

2 Cor. 6. 16

Heb. 12. 29

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up thy life from corporal corruption, yet not from eternal.

But come we now to the illuſtration from the contrary: Idolaters miſs of mercy, becauſe they ſeek not the true God; *They that obſerve lying vanities, forſake their own mercy* Jehovah brought up *Jonahs* life from corruption, *Jehovah* heard his prayer and delivered him, of *Jehovah* is ſalvation; the true God did all, but the idol-gods can do none of theſe things, *they are vanities and teachers of lies*, and Hsb. 2 18. will deceive all thoſe that truſt in them and call upon them.

But I comprehend under the name of *lying vanities*.

Lying vanities what.

1. The idols of the *Gentiles* which the Mariners prayed unto, every one to his god. Had not *Jonahs* God delivered them, they had been all drowed in the ſea; none could ſave as the God of *Jonah* and of the Hebrews, who is alſo the God of us Chriſtians.

1.

2. Thoſe carnal reasonings wherewith *Jonah* was ſwayed to leave *Nineve* and flee to *Tarſus*, whereof he tells us in chap. 4. 2. and now he recants all, profeſſing to adhere to the true God only. Such carnal reasonings we all have, and are to exalt *high thoughts againſt the obedience of Chriſt*. Religion with many is meaſured by meer policy, credit, multitude, thriving in the world, and the like; *lying vanities* all of them as to the ſoul, and in Gods matters.

2.

1 Cor. 10. 5.

Yet farther, all ſuperſtitious are *lying vanities*; that is; humane inventions put for Gods worſhip, *Pſal* 40. 4. *They turn aſide to lyes*: And all Aſtrophical predictions in Moon-prophets, who tell of lucky and unlucky dayes, *Jer.* 10. 2. And all forms of Religion in hypocrites, *they compaſs God about with lyes*, *Hof.* 11. 12. And all good things of this life in worldlings, who purſue them immoderately and inordinately; *Vanity of vanities, all is vanity*. And all luſts in profane perſons called *deceitful luſts*, *Eph.* 4. 22. and we read of *deceivableneſs of unrightcouſneſs in them that periſh*, *2 Theſ.* 2. 10.

3.

4.

5.

6.

Ecl. 1. 2.

7.

R 2

Now

what the obſer-
ving of them.

Pſal. 17. 14.

Now accordingly as theſe vanities are *obſerved* more or leſs, ſo *mercy is forſaken*. Profane and impenitent perſons obſerve theſe lying vanities *totally and finally*, and ſo they altogether loſe the mercy of God, having their portion *in this life*; but godly Chriſtians who obſerve them but a little, and only for a while. do miſs of ſome mercy they might enjoy; as we ſee in this terrible balk which *Jonah* made.

Why their own
mercy.

Mat 8. 12.

But why is it called their *own mercy*? *Anſw.* Becauſe it belonged to them, it was tendered to them, they might have had it, they ſhould have taken it, and not let it go for the beſt advantage in the world. So the Jews are called the *children of the Kingdom*; that is, thoſe that belonged primarily to the Church and favour of God. But ſee the like oppoſition in *Luke 16. 10, 11, 12.*

Doctr.
Reaſ.

The words are a doctrine, *They that obſerve lying vanities, forſake their own mercy.* The reaſon is, mercy is baſely undervalued, and vanities preferred before it. Though it be a precious mercy, a ſoul ſaving Mercy, undeſerved, free, rich, the fountain of all good in earth and heaven; though it be renewed in a coſtly way of Chriſts blood, which is more then the creation of man and the world; though it be publiſhed and offered in the miniſtery, Take it, it is your own, be reconciled to God and all ſhall do well; though God be very patient after many of your refusals, yet ſtill vanities ſhall be obſerved, and purſued as the chief good: A juſt forfeit, the Lord will not endure the diſparagement of his mercy; the King *was angry* when the Gueſts would not come to his Supper, ſaying, *Not one of them that were bidden ſhall taſte of my Supper.*

Luke 24. 21.

Uſe 1.
Terror to ſond
Profeſſors.

Which may ſerve for great terror to many: Oh that they might be convinced of their great folly, and humbled, and work wiſely hereafter for the welfare of their poor ſoul!

1.

1. Here is extream folly ſhewed, thus, Mercy is magnified in general, but forſaken when it comes to particu-

lars

lars in the practice : and when the main ſtroke is to be ſtruck, it is left as no good bargain, as if the ſalvation of a ſoul were not indeed a thing to be ſtood upon, never is it weighed well till the day of judgment, when it will be too late. Chriſt and his ſalvation are liked well, and preſumed on, but loſt for trifles : and loſt with a kind of wilfulneſs, it is not ſaid here that they loſe mercy, *but ſer- ſake it.*

2. Theſe vanities will one day be ſeen to be altogether unprofitable, *that they cannot profit nor deliver, becauſe they are vain, 1 Sam. 12. 21.* Vain to have had pleaſure in this life, or ſcraped wealth together, or climbed up to honors, or to have ſo drudged about the world, as if Religion were no calling for a Chriſtian. Then they will ſay, What hath pride profited us, or any of the other ? when the ſoul is loſt, *and the ſhame and miſery comes, they will call the mountains to fall upon them, and the hills to cover them :* Oh hide us from the preſence of the Lamb.

Rom. 6. 23. 7
Rev. 6. 16.

3. What a confounding *lye* will it appear, when theſe vanities appear in their own colours ? when the man finds himſelf diſappointed of his hopes, and mercy loſt too : no full contentment by his luſts and pleaſures, when moſt fully enjoyed ; no ſolidity in all his cavils and carnal reaſonings, mercy pleaded to the loſing of mercy, as here by *Jonah*. At that day mercy will be found to be the portion of good ſouls only, who love and fear God ; and at that day it will appear to have been limited with certain conditions, which at preſent are overlooked, and altogether neglected. Theſe conditions for receiving mercy were delivered warily by good Preachers, though others could daube and ſkin them over. And they were told what a mortal variance there is between *mercy* and theſe *lying vanities*, but would not lay it to heart.

Oh that now men and women were aſhamed, as one day they muſt be ! now it would be to ſome purpoſe, they might be converted and ſaved, as the Propheſie went of

Con-

Converts in the latter days, Ezek. 16. 63. *they ſhall be aſhamed of their doings*; but in that great day it will be too late, it ſhould have been done before-hand.

Uſe 2.
Work wholly
to find mercy
one day.

Chriſtians, be exhorted to be tender and chary of the mercy of God toward you, and do not exchange it for vanities. Ye ſee it may be forgone and forſaken, and the way how it comes about; beware of *lying vanities*; no wiſe man will let go his Land for points and counters: and conſider withall,

Mat. 1.

1. This mercy is ſuch a thing, as the worſt among us do ſeem to crave and magnifie; Oh they hope God will be merciful to them; and if he ſhould not be merciful at laſt, they were in a ſad caſe: Oh, mercy is all in all; what ſhould a ſinner do without mercy? it is our life, it is our ſalvation, it is our all. The more ſhame, if poor creatures let it go ſo ſlightly, as 'tis to be feared many do.

2.

Luke 1. 17, 18

2. Conſider the qualities of this mercy: It is infinite, it is tender, it is free, it is rich and abundant, and every way worth the keeping. The mercy of the moſt loving man or woman is cruelty in compariſon. Gods mercy is the only ſaving way to raiſe up ſinners: *He gives knowledge of ſalvation to his people by the remiſſion of their ſins, through his tender mercy, or the bowels of his mercy.* Now who of us would loſe a dear friend for a few pins or points? Beware of this extream foolery.

3.

3. Mercy coſt the Lord dear, before he could make it *your* mercy, or you could call it your *own* mercy. Though it be free in reſpect of his love ſo ordering a way of reconciliation, yet it is not free in reſpect of Chriſt and his ſufferings. It coſt him great drops of blood, ſcourges, fears, ſorrows, manifold indignities; he found it no eaſie matter to procure mercy for ſinners. And ſhould it now be prodigally ſquandred away, and all for trifles? what, make a great purchaſe by expending a great ſumme of money, and idly forfeit it again?

4.

4. What a terror one day will it be, to have it as your

own

The Propheſie of Jonah.

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own mercy and let it go? to have it merited, offered, ſealed, applyed, rejoyced in, yet loſt when all is done? *to taſte* Heb. 6. 5. *of the powers of the world to come*, and yet fall away, and loſe all for a little eaſe, or wealth, or other vanity? what Boy hath a bird in his hand, and lets him fly away in hope to catch him again? Oh who can pity or help that ſoul which thruſts away his *own* mercy?

5. Worldly comforts are not *our own* in compariſon, nor worthy to be owned; they are but clouts, and accidentals to ſpeak off, they are eaſily and quickly put off, forfeited, loſt, conſumed, remembred with bitterneſs when they are gone. *Riches take them wings, and fly toward heaven*; Pleaſures many time end in pain, Honors go out with a ſnuff. And at beſt, theſe things give not contentment as they promiſed. *There is a lye in my right hand*, ſaith the Idolater, *Eſa. 44. 20.* in my eye, ſaith the wanton; in my heart ſaith, the covetous; in my courſe of life, ſaith the proſane, or the hypocrite. Prov. 23. 5.

6. If good things be ſuch *lying vanities*, what ſhall we ſay of luſts, of will-worſhips, ſtar-gazings, and the like? how will theſe lye, and deceive, and do a miſchief? what will be the end of groſs and ſtaring ſins in many? ſhall they find mercy at the hands of God? it is impoſſible. God reſerves mercy for them that make a better uſe of it: for veſſels of mercy, in this life veſſels of his praiſe, and by grace fitted for glory. 6.

Laſtly, for carnal reasonings, let all godly men take heed by *Jonahs* example, who was almoſt drowned in Gods mercy, when it was perverted to declining of duty. Ye ſee how he fared; beware of halting a little, or for awhile, 7.

Ver.

Ver. 9. 10.

*I will ſacrifice unto thee with the voice of thankſgiving;
I will pay that that I have vowed, ſalvation is of the
Lord. And the Lord ſpake unto the fiſh, and it vomit-
ed out Jonah upon the dry land.*

Note.
Difference of
godly and un-
godly.

1.

2.

Of ſacrificing to the Lord we ſpake on chap. 1. 16. as alſo of making vows. And on v. 17. we ſpake of the powerful and preſent providence of God, how it reacheth to all the creatures, even the fiſhes of the ſea. Therefore the leſs is to be ſpoken now.

But for farther edification note thus: There is much difference between the purpoſes of the godly and the wicked in regard of afflictions. 1. The wicked purpoſe well while under the rod, and in great danger; the godly when they have now eſcaped; viz. Jonah was now got out of ſhipwrack, and ſaith he will ſacrifice and pay vows: but of the Mariners we hear no more. A man hereby may gueſs ſomething of the frame of his heart 2. The wicked ~~make vows~~, but the godly ſay *they will pay their vows*. In caſe of revenge perhaps, or of ſome wickedneſs, a wicked man will do it *becauſe he hath vowed it*, as he ſaith; but in caſe of religiousneſs he will take more leiſure; and think of it ten times, or an hundred times, before he will do it once. There is another tryal of your hearts.

I will ſacrifice with the voice of thankſgiving.

So David ſometimes, *I will offer unto thee bullocks and lamb, and tell of all thy wondrous works: Come children, I will tell you what he hath done for my ſoul; I will not hide his righteouſneſs, and his doings from the great Congregation; I will praiſe the Lord among the faithful, and in the aſſembly.*

Note.
ſe expreſſions
of thankfulneſs,

A godly man ought to be thankful for mercies, and to uſe expreſſions of his thankfulneſs. Indeed the marrow of thank-

thankfulneſs lies in the heart and they are hypocrites who are all in good words: but where the heart is right, and inditing a good matter, the tongue may well be allowed to be *the pen of a ready writer*; yea, muſt interpret the mind in way of thankfulneſs.

Of this ſee ſomething in *Pſal. 37. 30, 31. The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of judgement. The law of his God is in his heart; none of his ſteps ſhall ſlide.* Eph. 4. 29. *Let no corrupt communication proceſs out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers.* Col. 4. 6. *Let your ſpeech be alwayes with grace, ſeaſoned with ſalt, that ye may know how ye ought to answer every man.*

Which ſerves to reprove the barrenneſs of good ſpeech uſe.
that appears in ſome of the godly, thankful for the mer- Reproof.
cies of God, prize them, meditate on them, magnifie the love from which they come, and mean to follow on in a way of real thankfulneſs according to their calling; but fail in this, that they utter not *the voice of thankſgiving* when and where it concerns them ſometime to teſtifie their gratitude, or ſpeak to the edification of others. A fault, and ſhould be mended: *A good man out of the treaſure of his heart ſhould bring forth good things*; not only actions, Mat. 12. 35.
but ſpeeches. How elſe ſhall the lips of the righteous feed many? or how ſhall Idolaters be confronted, profane perſons brow-beaten, or religious friends edified, excited unto the like thankfulneſs, provoked to be active as well as our ſelves? but a meer dulneſs muſt lie upon our ſpirits, to be very little ſerviceable in our generation, or in the place of our abode.

I confeſs there is too much rattle among ſome that profeſs the beſt things; either for cenſorionneſs, or running over Town and Country in diſcourſe, ſuch as it is, and it were well if ſome talked leſs, except it were to the purpoſe, for edifying in godlineſs. Take heed, Chriſtians of both ſexes, and remember this *voice of thankſgiving*: of ἡ οἰκία, ἡ κρηάριον, ἡ οἰκία

hold your peace, or ſpeak things better then ſilence; that is, things uſeful in one kind or other.

I will pay that that I have vowed.

Note.
Fulfil gracious
promiſes.

A godly man is careful to do for God as he hath promiſed; as he hath engaged by his word, ſo he remembers to answer his engagement. Now and then he runs in debt with God by promiſing, and is ſo honeſt as to pay his debts; as *Jonah* here, ſo *David* in *Pſal.* 119. 106. *I have ſworn, and I will perform it, that I will keep thy righteous judgment.*

Reaſ. 1.

2.

3.

4.

Phl. 110. 3,
49, 8.

Uſe 1.

The reaſon is, 1. God commands to be as honeſt in performing, as we ſeemed religious in promiſing: *Vow, and pay to the Lord your God, Pſal.* 76. 11. 2. God expects the performance of lawful vows and promiſes; as from *Jacob*, *Gen.* 35. 1. 3. A good ſoul feels it ſelf bound with a bond to do as he hath ſaid; *I have ſpoken, and cannot go back*, ſaith *Jepthah*; ſee *Num.* 30. 3. 4. As it feels a bond tying, ſo it finds a grace enabling, and putting on to the performance. Believers are a willing people, each of them ſaith; *Thy law is within my heart*; I will ſing and give praiſe, and offer ſacrifice.

What Chriſtians then are they who are free in their vowing, but ſlack in their performing? for inſtance, the ſick promiſes of ſick men, who in danger of death talk of great matters if they may recover, but upon recovery do little or nothing as they ſaid: the Miniſter and other neighbours can ſee no amendment, and their own conſciences tell them they have but dodged with God; and God who is greater then their conſciences, knows they did but flatter with their double hearts and tongues: al was ſelf, and the getting out of his hands. So they live to increaſe their ſin, and his wrath for ſin; if they had dyed of that ſickneſs, they had had leſs guilt upon their ſoul, ſouls, and leſs puniſhment to be endured in hell.

2.

Take heed, and receive the word of exhortation: If there be any truth in thy heart, ſhew it by paying what thou

thou haſt vowed. Upon recovery, or eſcape, or receiving of a child, or whatever drew forth thy vow, remember and be ſure to do it. *Jonahs* example is here recorded for thy imitation; *Go, and do thou likewiſe*. Thou ſayeſt thou art honeſt; now every honeſt man will pay his debts ſo far as he is able; and ſo wilt thou if honeſt indeed. Lute 10 37

And it is well known, that the thing vowed is fit to be done: As for example,

1. Thy whole ſelf, dedicated and devoted to God in Baptiſm; and the vow is afterward renewed in affliction, or at the Lords Supper, or at a Faſt, *Neh. 9. ult.* and it is a mercy that thou art engaged to God as one of his family, of which he takes care, and on which he hath ſetled many high priviledges; and thou expecteſt all thoſe benefits. But remember, covenants uſe to be reciprocal, and bind both parties; ſo here, If God muſt be bound, thou muſt not be looſe.

2. All the obedience which poſſibly thou canſt yield unto God; *to be loved with all thy heart, and all thy ſoul, and all thy mind, and all thy ſtrength*. We place not lawful vows in Counſels, but Precepts; all to be done conſcionably, and in an entire manner, *not luſt with the heart, &c.* And it will be both thy ſincerity and ſafety, to aim at an univerſal obedience, *Pſal. 119. 6. Then ſhall I not be aſhamed when I have reſpect to all thy Commandments.*

What remains but that every one remember his vow, and pay it to the Lord his God? And if any mean indeed to do it, let us have no more delays as formerly. *When thou haſt vowed a vow to God, defer not to pay it, Eccl. 5. 4.* Deſly breeds danger. One place ſhall conclude this point, *Deut. 23. 21, 22, 23. When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it; for the Lord thy God will ſorely require it of thee, and it would be ſin in thee. That which is gone out of thy lips thou ſhalt keep and perform, even a free-will offering according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth.*

Note.
God the Au-
thor of our ſal-
vation.

Salvation is of the Lord. Or, Salvation belongeth unto the Lord, *Pſal.* 3.8. Or, He is the God of our ſalvation, *Pſal.* 68. 19. God is the Author of ſalvation to his people.

1. Temporal ſalvation, as here *Jonah*; the good man confeſſeth with the voice of thankſgiving, that this his eſcape out of the ſea and Whale is meerly of the goodneſs of God; none could do it but God alone, nor for us when we are ſick or otherwiſe grievouſly afflicted. *God is, and beſide him there is no Saviour, Eſa.* 40. 11. namely out of bondage in Egypt, out of the captivity of *Babylon*, and other dangers.

Mat. 1. 21.

2. Spiritual and eternal ſalvation, as to all the Elect; who were never in a Whales belly, but in a worſe caſe by far, *Fieb.* 5. 9. *Chriſt became the Author of ſalvation to them that obey him.* He is *Jeſus*, and ſaves his people from their ſins; from the damnation of their ſins, from the curſe of the Law, the wrath of God, and the brimſtone of hell.

uſe.

Pſal. 68. 19.

Which inſtructeth unto thankfulneſs; as here we ſee in *Jonah*, now delivered from death, who bleſſeth God for his deliverance. Say thou alſo, *Bleſſed be the Lord who loadeth us daily with benefits, even the God of our ſalvation.*

1. They are ſweet and precious benefits; health out of ſickneſs, freedom from priſon, and other comfortable changes. 2. There is plenty of them, a load of benefits with great variety, and to our great contentment. 3. Their continuance, daily benefits, and more every day, and night, and hour, and moment of our lives. 4. The extent of them, or how far they reach us; that is, all the people of God, and all the creatures in general. God is a great Benefactor and Houſe-keeper, and ought accordingly to be magnified. Remember, and do. Theſe are raviſhing and filling meditations to them that ſhall duly conſider the courſe of providence.

But eſpecially to them that are heirs of eternal ſalvation. Think what it is to have Chriſt for a Saviour, and what it is to have eſcaped thoſe helliſh enemies, and dam-

The Propheſie of Jonah.

damned miſchiefs which beſal Reprobates: Say with *Mary*, *My ſoul doth magnifie the Lord, and my ſpirit rejoiceth in God my Saviour*; Say as *Paul*, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed me with all ſpiritual bleſſings in heavenly places in him*; and as *Peter*, *Bleſſed be God who according to his abundant mercy hath begotten me again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible, &c.* Theſe are good forms of thankſgiving: but the matters are infinitely precious, and highly to be prized.

2. It ſerves to comfort good and thankful ſouls; as the bleſſed Virgin rejoiced in God her Saviour. There is comfort in an outward deliverance, ſuch as 88. or 1605. but much more in a ſpiritual, from ſin and Satan, and all thoſe woful torments; ſo the joy ſhould be heartier, and purer, and enlarged abundantly toward the Author, *Pſal. 32. 11. Rejoyce in the Lord ye righteous, be glad and ſhout for joy, all ye that are upright in heart.* Not ſimply the gift, but the Giver, to be highly magnified; *Rejoyce in the Lord alway, and again I ſay rejoyce.* Theſe are good diſcriminations from carnal joy, to look to the benefit, and by it to the Founder; as *David*, when he had ſung the works of God, concluded, *My meditation of him ſhall be ſweet.*

3. It ſerves to help our faith in dangers, and againſt temptations: *Truſt in this God of ſalvation, both for ſoul and body*; we may well caſt all our care on him, to ſecure both: And we need not doubt in the leaſt, though hell raiſe many ſtorms, and the world as many, and our own unbelieving hearts caſt doubts now and then, yet fear nothing: he hath both deviſed and wrought ſalvation for us, and keeps it ſafely for us, *1 Pet. 1. 5.*

Laſtly, a ſoul that hath any ſad thoughts and cares about his ſalvation, ſees hereby whether to look and turn; and where to ſpeed of ſalvation; look to *Jehovah* who is complete in all his Attributes, Promiſes, Relations, Ordinance, Diſpenſations; eſpecially in Chriſt the Mediator between

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Luke 1. 46. 1

Eph. 1. 3.

1 Pet. 1. 3.

Uſe 2.

Comfort.

Phil. 4. 4.

Pſal. 104. 34.

Uſe 3.

Confidence.

Uſe 4.

The Propheſie of Jonah.

between God and man, and a moſt loving Saviour to diſtreſſed ſouls.

The Lord ſpake unto the fiſh, and it vomited out Jonah upon dry land.

The voice of the Lord is powerful and mighty in operation; ſee *Pſal. 29. 3.*

Note.
Gods voice very
powerful. 1.

1. This is uttered of the written word of God, *Heb. 4.*
12. In the hand of the Spirit it is able to convince of a bad eſtate, to convert, to confirm, to comfort, to recover out of great falls, and in fine to ſave a ſoul; yea, by hundreds and thouſands, *Act. 2.*

2.
Heb. 1. 3.

2. It is true alſo of the creation and providence of God; he makes and upholds all thing by the word of his power; by the word of the Lord the heavens were created, and all the hoſts of them: he ſends forth his word, and they are made, and at his word they return to their duſt.

Pſal. 44. 4.

Specially his providence to his Church and Chosen: *Thou art our King O God, command deliverance for Jacob.* He ſpake to *Eſau* and *Laban*, and they refrained from *Jacob*; he ſpake to the ſpirit of *Cyrus*, and he ſent back the captivity of *Judah*; he ſpake to the ſeavers in way of rebuke, and they left the ſick perſons; *Speak the word only, and my ſervant ſhall be healed.* Here he ſpake to the fiſh, and *Jonah* came to dry land.

Uſe 1.
Pſal. 29. 9.

Worthily therefore in his Temple doth every one ſpeak of his glory, as a moſt fit Object of our admiration and adoration. None among the gods is to be compared to the Lord, none of them is like unto our God: holy and reverend is his Name; Oh for hearts liſted up in his praises, and raviſhed with his glories!

And Oh for hearts to truſt in him amidſt all our dangers and difficulties! It is as eaſie for him to deliver if he pleaſe, as for us to let fall a word; to reſtrain an enemy, to heal a diſeaſe, to ſupply our wants, to comfort our hearts: Only believe, *All things are poſſible to him that believeth.*

So in thoſe main truths of the Goſpel.

1. That

1. That Chriſt roſe again from the dead the third day, as here did *Jonah*; the ſame God that ſpoke to the fiſh, and *Jonah* got to dry land, did ſpeak to death and the grave, and Chriſt got into the land of the living. Remember thy Type, and how it was answered; As Chriſt roſe again by his own power, ſo alſo by the power of his Father.

2. That we alſo ſhall riſe again at the laſt day; we believe the reſurrection of the dead. Why? God will ſpeak *Ezek. 37.1.* to dry bones, and they ſhall come bone to bone, and live, and ſtand up, and be a great army. If we believe the Scriptures and the power of God, we will never ſtick to believe this Article.

3. That collapsed Churches ſhall be raiſed again, as there, *Judah* in captivity. Apply it to the Churches of *Bohemia*, and other now fallen.

4. That diſtreſſed conſciences ſhall be relieved in due time: God will ſpeak peace to his people, and will revive the ſpirit of the contrite ones.

5. That broken Trades and Eſtates ſhall be reſtored when God pleaſeth; he will reſtore the years of the Locuſt and Caterpillar: Only if we believe and obey, *Eſa. 1. 19, 20.* *If ye be willing and obedient, ye ſhall eat the good of the land: but if ye reſuſe and rebel, ye ſhall be devoured with the ſword, for the mouth of the Lord hath ſpoken it.*

C H A P. III.

Ver. 1. 2.

And the word of the Lord came unto Jonah the ſecond time, ſaying, Arife, and go to Nineve that great City, and Preach unto it the Preaching that I bid thee.

OF this Chapter there be four parts. 1. A new order for Jonah to go and preach at *Nineve*, ver. 1. 2. 2. *Jonahs* obeying of that order, ver. 3. 4. 3. The *Ninevites* repenting at his preaching, ver. 5. 6, 7, 8, 9. 4. The mercy and forbearance of God upon their repenting, ver. 10.

Note.
Penitents re-
ſtored to their
old ſtanding.

For the firſt of theſe : *Jonah* is here reſtored to his office of a Prophet, from which he might ſeem to have fallen, and that moſt juſtly ; ſo our Saviour reſtored *Peter* to his office of an Apoſtle, after the great ſin of denying his Maſter. Notable examples of Gods goodneſs in healing and reſtoring the Penitent as was ſaid, *I will heal their backſliding, I will love them freely*, Hoſ. 14. 4.

Verſe 1.

And they yield much comfort to afflicted conſciences, which are troubled at their failings and backſlidings. Fear not, nor be diſmayed ; he that reſtored *Jonah* and *Peter*, will reſtore thee alſo, and ſet all at rights between him and thy ſoul.

2.
Exhortation.

And learn you that are ſpiritual, to reſtore a Brother that is fallen, in the ſpirit of meekneſs, Gal. 6. 1. The word is, ſet him in joynt again. Care is taken for the body in that caſe, and ſhould much more be taken for the ſoul.

Note.
Without ex-
probation of
failings.

But mark the manner of reſtoring *Jonah* to his office ; the Lord never upbraids him with his baſe and ſinful fly- ing to *Tarſus* ; and how juſtly he had been ſerved with the ſtorm

ſtorm and the Whale, but meekly and quietly he ſends him upon the old errand to Nineve, nor did Chriſt upbraid Peter with his threefold denial, but gives a threefold admonition, *Feed my ſheep, Feed my lambs, Feed my ſheep*, Joh. 21. 15. And of other holy ſimple ſouls it is ſaid, that when they aſk wiſdom of God, he will *not upbraid, but give liberally*, Jam. 1. 5.

Mark this, and imitate. If a childe, or ſervant, or friend repent of his fault, never hit him in the teeth with it any more, but cloſe up the wound that was made, and do thy beſt to put him into the right way again, for doing his duty, as here *Jonah*.

U. 1.

There is a baſe petulancy in mans nature, to inſult over Delinquents, and never have done with ſhaming them, and ripping up the old faults. So doth not God, and ye ſhould be followers of him as dear Children. I am ſure ye would not have him to remember againſt you your *old offences*, that your conſciences ſhould be ſet upon the rack for ſins of *youth*, or later ſins: No; but according to the Covenant, *I will remember their iniquity no more: I will blot out their ſins: I will chaſe away their tranſgreſſions as a cloud, and ſcatter them as a miſt*. It will be a ſad caſe, when God comes to ſet a mans ſins in order before him: Oh the roaring, and breaking of bones and horrible torture that ſuch do endure!

Eph. 1. 1.
Pl. 25.

Ier. 31. 34.

Take heed; be merciful as your heavenly Father is merciful; and withall, remember to magnifie the love of ſuch a Father, who freely, fully and finally forgives the ſins of his people. We men uſe to admire and magnifie thoſe that are of a generous and ingenuous diſpoſition in paſſing by offences. *It is the glory of a man*, ſaith *Salomon*; and it ſhould yield glory unto God, that he doth ſo graciouſly forgive the ſins of his people.

Arise and go to Nineve.

This is ſpoken the ſecond time to *Jonah*: the Lord ſometimes continues his mercies and ordinances to a people; that they ſhall have good preachers ſent to them,

Note.

Ordinances continued to a people.

T

and

- and the preachers ſhall go on with their work for the good of that people; ſermons, ſacraments, ſabbaths, precious liberties ſhall be afforded them from time to time.
1. We ſee it here. 1. *Jonah* retains his place, and is ſet upon the ſame office as before: though he had made a fowl fault, and had ſuffered terribly for his diſobedience, yet he hath his commiſſion again renewed to preach to the *Ninevites*, as Chap. 1. 2, *Arife, and go to Nineve that great Citie*: the ſame words as here at the text. 2. Though the the mercy of good preaching was withheld from *Nineve* for a while, yet it is again deſigned for them, *Arife, go and preach to them*: ſo ſtill, Good preaching ſometimes is delayed and kept back from a people, ſometimes interrupted in the free paſſage of the Goſpel, yet vouchſafed and continued where God hath a people to gather to himſelf; as was ſaid to *Paul* for his encouragement to preach at *Corinth*, *Speak and hold not thy peace, for I have much people in this city* *Act. 18 10.*
- 2.

Uſe.
Gloriſie God
who continues
them.

Now let God be glorified, whoſe kindeneſſe and love toward man ſo evidently appeareth; that Magiſtrats are continued notwithstanding all their failings, and Miniſters notwithstanding all their failing, and the uſe of Ordinances notwithstanding all their failings in point of thankfulneſſe and obedience: Sabbaths afforded, though little good uſe made of them: Abundance of good preaching, though among a glutted and ſurfetted people: Monthly ſacraments, though many never come at them, others come very ſeldom, others very unprepared, and ſhew it too evidently by a fooliſh and fruitleſſe converſation: and good Miniſters dwell among them, but there be no caſes of conſcience to propoſe, nor comfortable fellowſhip between them and their people.

There be two things that might break off the courſe of theſe Ordinances.

1. The great ſins of people, whereby they forfeit them into the hands of God, and if they be not groſe and ſcandalous

dalous ſins, yet there is horrible unfruitfulneſſe, and un-
anſwerableneſſe to the wonderful mercy of God. *Nineve*
was not ſo barren when once they heard good preaching :
and in all likelyhoed the men of *Nineve* ſhall riſe up in
judgment with this generation, and condemn it. Certain-
ly unfruitful Chriſtians ſhall ſuffer heavily, though the
good preaching continue among them. *They neglect great*
ſalvation : and how ſhould they eſcape ? and at laſt it will be
ſaid as of the fruitleſſe fig-tree, *Cut it down ; why ſhould it*
cumber the ground ?

2. The great oppoſition of the devil and his instru-
ments. Satan hindred *Paul* once and again from comming
to the *Theſſalonians* : and we ſee what perſecutions the
Jews raiſed in divers places to hinder the preaching of the
word. Such malice ſtill there is in Sectaries, and ſome
profane perſons.

Go to Nineve, and preach the preaching.

Preaching of the word is ordained of God to bring
ſinners to repentance, and ſo to ſalvation, as here, at *Preaching ap-
this great city* God could have ſent an *Angel* to do this *pointed to con-
meſſage*, but uſeth the miniſtry of man ; as alſo *Peters* to *vert ſinners.*
Cornelius. Or God could have ſent another Prophet to
Nineve, but *Jonah* muſt be the man, now well ſubdued
by his late affliction, and a man famous in *Iſrael*, both for
good preaching, and for prophesying good to the ten
Tribes, which came to paſſe. So ſtill, God will have
ſoules converted by men *ſubject to like paſſions*. It is his
pleaſure to have it ſo, 1 Cor. 1. 21. *It pleaſed God by the*
fooliſhneſſe of preaching to ſave them that believe. It is en-
joynd earneſtly to be done by men appointed for the
work, 2 Tim. 4. 1, 2. *I charge thee before God, and the Lord*
*Jeſus Chriſt, who ſhall judge the quick and the dead at his ap-
pearing and his Kingdom : Preach the word, be in ſtand in ſea-
ſon, out of ſeaſon, reprove, rebuke, exhort with all long-ſuffering*
and doctrine. It is urged with a *wo* and a reward, 1 Cor. 9.
16, 17. *Wo is unto me if I preach not the Goſpel ! : but if I do*

The Propheſie of Jonah.

this thing willingly, I have a reward. And it is declared by the benefit to good Hearts, Rom. 1. 16. *It is the power of God to ſalvation, to every one that beleeveſh.*

But what is preaching? *Anſ.* It is made up of three things.

1. *Handeth in three things,*

1.

1. Publication of the word: a Preacher among the Greekes is κηρύξ, *praco* the voice of a Cryer; alluding to a Town-cryer, who utters a Proclamation to the people. Gods will is, that the Miniſter ſhould plainly and diſtinctly read his word to the Congregation: Act. 15. 15. *After the reading of the Law and the Propheſy.*

2.

Act. 8.

2. Expoſition: to give the meaning of the word, Neh. 8. 8. *They read the book of the Law, and gave the ſenſe.* A thing needful to be done becauſe of ſome obſcuritie, as the Eunuch ſaid, *How can I underſtand without an interpreter?* and Paul was ſent to the Gentiles to open their eyes, and to turn them from darkneſſe to light, Act. 26. 18.

3.

3. Application; for the ſeveral uſes of *inſtruction, exhortation, reprehention, conſolation, conſutation*, and other occaſions of Gods people as their caſe doth require: 1 Cor. 14. 3. 2 Tim. 3. 16. *Mercy to whom mercy becometh, and judgment to whom judgment.* A ſteward in a great mans houſe giveth every one his portion: and ſo doth the Miniſter in the houſe of God.

Uſe. 1.

Now if this be ſo appointed of God, away with all thoſe cavils and exceptions which are brought againſt preaching, as in *the preachers plea*. The world is no changeling, but ſtill accounts it the *fooliſhneſſe* of preaching; even the wiſe part of the world, where grace is wanting; Oh a dry & barren ordinance to be ſo much attended, and none but ſimple ſoules do ſo regard it!

2. *Take much of good preaching.*

Take heed, Chriſtians, and duly ſtoop to this Ordinance of God. Remember it is his Ordinance, and therefore ought to be embraced with reverence and affection, and improved to the ends and purpoſes which he hath appointed; to get ſound knowledge, to get faith, to be wrought

wrought to repentance and converſion, to be able to pray acceptably, to walk in faith and obedience, and ſo be accepted of God, and ſaved, Rom. 10. 13, 17. Thence the need of preparation before ye come to preaching: *Ecceles. 9. 1*
Keep thy foot when thou goeſt to the houſe of God; be all preſent
before God to hear the things that ſhall be ſpoken: Lay aſide
all naughtineſſe, and as new-born babes deſire the ſincere milk
of the word to grow thereby. And thence the taxing of thoſe
 that behave not themſelves well at preaching, Ezek. 33.
 30, 31, 32. And a bleſſing on thoſe that hear, ſo as to be-
 lieve and obey; *Bleſſed are they that hear the word of God,*
and keep it. And God eſteemes it a great mercy, that he
 ſends Preachers among a people; therefore ſo ſhould they
 eſteem it; or if they want the mercy, pray for it; *Amos*
2. 11. and Mat. 19. 38.

The preaching that I bid thee.

All of us are bound up within certain laws and condi-
 tions in preaching; that we may not preach at adventure, *Note.*
 or what ſeemes good to our ſelves; and, They that are *Preachers li-*
 faithful, hold themſelves cloſe to what the Lord appoints *miſed in preach-*
 them to preach. *I have received of the Lord that which I*
have delivered unto you, 1 Cor. 11. 23. Faithful Miniſters
 dare not deliver for doctrines the commandements of men,
 dare not make ſad the heart of the righteous, nor make
 glad the heart of the wicked; dare not keep back any of
 the counſel of God: dare not corrupt or adulterate the
 Ordinances; dare not ſeek their own things, but the
 things of Jeſus Chriſt: and generally, they preach as
 thoſe that muſt give an account, and think with them-
 ſelves, What good would it do ſouls to be comforted;
 unleſſe indeed they repent and believe the Goſpel?

r 1. A tryal of preachers, who are true, and who are falſe. *Uſe 1.*
If they ſpeak not according to this word, it is becauſe there is
no light in them. Though they pretend viſions and revela-
 tions, they are not right. Though they come in a mortified
 garb, and with a great ſhow of ſanctity, beware of
 them

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them Though they urge the authority of Fathers and other Ancients, yet look to your ſelves. They are deceivers, take heed of them. The Lord now tryes you, whether ye will cleave faſt to the Lord your God. Still your courſe muſt be *to the law and to the teſtimony.*

2.

2. If the Lord *bid* us preach thus and thus, then your faith ſtands not in the authority of man, but of God. True, ye have ſuch and ſuch leſſons by the hands of men, to direct you what to beleve and obey; but firſt and chiefly ye have them from God who ſets the men on worke. Ye have them from God at the ſecond hand. The Prophets were Preachers of old time; *but the word of the Lord came to Jonah, and to the reſt of them.* Afterwards the Apoſtles preached, but taught the nations *to obſerve and do what God commanded them.* After them the Evangelists and other good Teachers held faſt *the forme of whoſom words,* as they had received them from God. And now adayes, whoever beleve and obey according to this word, do follow God himſelf ſpeaking by his Miniſters; as when an Embaſſador follows his inſtructions, the King his Maſter is regarded or neglected. Comfort by a ſacrament is Sound comfort, becauſe we deliver what God delivered to us, or comfort by promiſes applyed, becauſe God promiſed, and in Chriſt all the promiſes are yea and amen.

Mat. 23. 20.

2 Tim. 1. 13.

3.

3. If it be ſo, ſee how ye ought to entertain the preachers and preaching of the word; namely, as meſſages and meſſengers ſent from God. So to do, was the commendation of the *Galatians* and *Theſſalonians*: and would be your commendation, People make an ill account when they go to hear a Sermon, and look no higher then the Preacher; thence they receive ſo little good as they do: ſtill remaining ſecure, impenitent, unbeleaving, unreformed. The only way to get good by all your hearing, were, to hear as from the great God of heaven. The preaching is by man, but he delivers what God bids him to deliver. Therefore fear, attend, believe, obey; be afraid

Gal. 4. 14.

1 Theſ 2 13.

to forget or neglect the inſtructions; if ye do, ye deſpiſe not man, but God: and who are we, that ye murmure againſt us? your murmurings are not againſt us, but againſt the Lord.

Ver. 3. 4.

So Jonah aroſe and went unto Nineve according to the word of the Lord. Now Nineve was an exceeding great City of three days journey. And Jonah began to enter into the City a days journey, and he cryed, and ſaid, Yet forty days and Nineve ſhall be overthrowen.

Here is *Jonah's* obedience: the laſt and trueſt note of his repentance. Before we had his confeſſion, his faith, his prayer, his thankſiving and vowing; but now we have the perfection of all, his obedience: Now what he promiſed freely, he performeth faithfully; now he lays aſide all his carnal reasonings, and ſets to do according to the word of the Lord. So ſtill, without obedience all other are but ſhews of repentance. *Ahab* and *Judas* are ſaid to have repented, but no obedience followed; nor others who are hypocrites: Approve thou thy ſincerity by bringing forth fruits meet for repentance; not leaves, but fruits, not ſhows, but ſubſtance.

Note.
Obedience the
bigheſt act of
repentance.

Mat. 3. 8.

Jonah aroſe and went unto Nineve.

This is that which he ſaid, chap. 2. 9. *I will pay that that I have vowed.* He had vowed (it ſeems) in the Whales belly, that if he might be delivered, he would do the meſſage at *Nineve* whatever it coſt him: and now he doth the meſſage indeed. Though the danger were the ſame, by diſpleaſing a mighty people; though God were very merciful, and likely to ſpare *Nineve*; though thereby he ſhould be accounted a falſe Prophet: Yet up he ariſeth, and hies him to *Nineve*. Thus he pays what he had vowed, vow.

Note.
Do as well as.]

Remem-

Remember, and do thou likewise; it is written for thy instruction and imitation. In Baptiſm thou renouncedſt the Devil, the World, and the Fleſh, and waſt devoted to the ſervice of the true God, who is Father, Son, and Holy Ghoſt. Now at years of diſcretion, do as thou haſt ſaid, *pay that thou haſt vowed*; eſpecially one that hath been dangerouſly ſick, and now recovered or in other great affliction; remember the vows which thy lips then uttered, as *ſal. 66. 13. 14. I will pay thee my vows which my lips have uttered, and my mouth hath ſpoken when I was in trouble.* Shew whether thou haſt indeed profited in the ſchool of affliction; whether as Chriſt, thou haſt learned obedience by the things thou ſufferedſt; or as *David, It is good for me that I have been afflicted, that I might learn thy ſtatutes.* Do the duty, though it be difficult, coſtly, or dangerous; as this to *Jonah.* Godly ſorrow uſeth to work abundance of gracious effects, *2 Cor. 7. 11. Carefulneſs, Fear, vehement Deſire, Zeal, &c.*

Doctr.
Penitents work
for God.

And note how it is ſaid here, *Jonah did according to the word of the Lord.* A truly-penitent Chriſtian ſets himſelf to work for God according to his word: However he have declined the ſervice, and turned aſide to crooked wayes; yet upon his better bethinking himſelf, eſpecially upon his ſmart in one kind or other, he gets up and falls to his work again: ſo *Jonah, David, Peter,* other Saints whoſe falls were great; but ſo was their amendment too, and the obedience they performed afterward. Why?

Reason. 1. 1. He hears and acknowledges the voice of God commanding his obedience, as here, *Arise and go to Nineve.* When young *Samuel* once knew the voice of the Lord, he preſently ſaid, *Speak Lord, for thy ſervant heareth;* and he did all the meſſage to the uttermoſt; So did *Paul* at his converſion, *Lord, what wilt thou have me to do?* where think, why ſhould not a Convert obey the word of God, as well as a Whale or a wind? ſhould man be more ſenſleſs then they?

1 Sam 3. 10,
32.

2.

2. There is a principle of grace and obedience in the heart

heart of the truly-penitent; as for example, *Jonah* was a godly man before this time, though now he failed foully and fearfully, therefore is awakened to his work, and ſets preſently to do it. In every true Chriſtian there abides a ſeed of God, which will not ſuffer him to ſin as the wicked doth. And ſuch will ſay, *We can do nothing againſt the truth, but for the truth*; and, *We cannot but ſpeak the things we have heard and ſeen.* 1 John 3.9.

3. The word of the Lord carries Authority with it, that the good ſoul holds it ſelf bound to obſerve and do it. Though others are faſt and looſe, ye ſuch will hold it, as *David*, *My heart ſtandeth in awe of thy word.* And it hath the nature of a rule; to do as the word directeth, ſo much and no more, and in ſuch manner as it requires, *Gal. 6. 16.* *As many as walk according to this rule, peace and mercy be upon them*; And ſo there is this force, both in the commanding word of God, and the forbidding word, and threatening, and promiſing, and comforting; in all there is an eternal obligation and equity, and a believer will have a faithful reſpect to all, as is injoynd *Deut. 12. 32.* *What thing ſoever I command you, obſerve and do it; thou ſhalt not add thereto, nor diminiſh from it.*

It follows hence, that numbers among us never yet truly repented of their ſins; why? to this day they ſet not to do Gods buſineſs according to his word; ſome being groſſly diſobedient, others partial in their obedience, others ſlight, others unſetled and unconstant, others timorous and loth to appear where difficulty or danger appears. Numbers flee from God with *Jonah*, but few travel for God with *Jonah*; yet will make themſelves believe they have repented, which is impoſſible; for true repentance is ever a fruitful and effectual repentance: remember the fruits meet for repentance, *Mat. 3. 8.* and works meet for repentance, *Act. 21. 20.* uſe 1.

And if others will not, yet let true Chriſtians juſtifie and clear their repentance to be ſound and ſincere by fall-

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ing upon the work which the Lord hath for them to do; as ye have failed with *Jonah*, ſo be quickned and active with *Jonah*. Every one knows *his fleeing*, and wherein he hath been faulty: Now let every one be humbled for his failings, and return unto God in the ſame way he went from him.

*How to ſet to
do Gods work.*

1.

Our Text imports three things, which may ſet a collapse Christian upon his legs again.

Auguſtine.

1. Rowſe up thy ſelf out of that ſluggiſhneſs which hath crept inſenſibly upon thee. *Arise and go to Nineve.* Up *Sawſon*, the *Philiſtines* be upon thee; Say not, *Yet a little ſleep, yet a little ſlumber, yet a little folding of the hands to ſleep.* This little and little will make a great deal at the laſt. Thy caſe is bad enough already, and ſuch delay would make it far worſe. He that is not fit for God and duty to day, will be leſs fit to morrow. There is more need by double diligence to redeem the time that is loſt, and fetch after the work that ſhould have been done.

2.

Gal. 1. 16.

2. Take heed of carnal reaſonings, which ſwayed with *Jonah* to flee to *Tarſus*; namely, the great mercy of God to repenting ſinners. What of that? ought not *Jonah* to have tryed therefore to bring the *Ninevites* to repentance? If Chriſt be revealed in thee, yet beware of *conſulting with fleſh and bloud*; and take heed of preſuming on mercy; as mercy is not to be ſtraightned, ſo neither is it to be enlarged beyond the bounds preſcribed of God, nor perverted to wrong ends; but whereas he is very gracious, he ſhould be feared the more; even veſſels of mercy are not allowed to turn grace into *liſciviousneſs*. Conſider what that means, *Judgment begins at the houſe of God, and the righteous ſhall ſcarce be ſaved.*

*Pla. 130. 4.
Jude 4.
1 Pet. 4 17.*

3.

Prov. 26. 13.

3. Caſt not difficulties and dangers that would follow upon doing of duty, *Jonah* hath now unlearned that leſſon, and puts on to his work whatever comes of it. *The fool (or wicked man) ſaith there is a Lyon in the way, I ſhall be deſtroyed or damniſied if I do this and this duty; I know*

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not what miſchief will come of it. But what ſaith the Spirit? *fear not their fear, nor be diſmayed; fear not them that can kill the body, and afterward can do no more: but fear him who can caſt both body and ſoul into hell; I ſay unto you, fear him.* Solomon ſaith, *the fear of man bringeth a ſnare*; that is, ſometimes enwraps a man in that and that danger, which by faith he might have avoided; as here *Jonah*, carnal fear threw him into the depth of the ſea.

Luke 12. 4.

Prov 29 25.

Now Nineve was an exceeding great City of three days journey; that is ſuch as a man could not paſs in all the ſtreets of it, and deliver a meſſage as *Jonah* muſt do, under ſo much time allotted.

Of the bigneſs of this City we ſpake on Chap. 1. 2. and how *Jonah* was told of it before hand, that he might arm himſelf with courage accordingly.

And now methinks, when he ſets upon obedience, it ſets forth his courage and faithfulneſs, and tends to his high commendation, there being many difficulties which might hinder or encounter his honeſt reſolution to do the ſervice: As for inſtance,

1. In *Nineve* which was the head of the *Aſſyrian* Monarchy, there was a potent and flouriſhing people who were Lords of the Eaſtern world; and how angry would theſe be to hear a poor fellow cry out againſt them, *Yet forty days, and Nineve ſhall be overthrown?*

2. In what danger ſhould he be to be torn in pieces among them, or to be beaten and ſent away empty? for ſo the Jews dealt with divers of their Prophets yet the only people of God: and how ſhould heatheniſh *Ninevites* be expected to do better?

3. If the *Ninevites* ſhould be quiet, yet the good man had a ſhrewd taſk to do, for three days together to trudge up and down in all their ſtreets, and with ſuch a meſſage as none was likely to give him countenance or entertainment.

4. The meſſage had no likelyhood to be performed.

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Where was any Army to beſet and overthrow Nineve ? or, whence ſhould the enemies come ? what, ſhould they drop out of the ſky ? or, what ſhould be the Engines whereby it ſhould be vanquiſhed ?

Difficulties enough to hinder : Yet on he goes, and doth the meſſage.

Note.
No difficulties
ſtand before
zeal.

Cant. 8. 6.
2 Cor. 5. 14.
Uſe 1.

Zeal for God will break through all difficulties, and do duty. *Jonah* had now got into his heart a burning love, and a ſtrong fear of God ; and therefore falls on his work without forecaſting of events, or hardships. So ſtill, *Love is ſtronger as Death ; much water cannot quench love ; the love of Chriſt conſtrains us*, ſaith the Apoſtle.

Thoſe then have no true love or zeal of God, who are eaſily puzzled with difficulties, and fly back from thoſe duties which they know they ſhould perform ; for example, the duties of mortification, duties of the family, of ſuffering for a good cauſe, of painful managing a calling, ſo as God may be glorified ; ſuppoſe in Magiſtracy or Miniſtery. Some mean well, but have no courage for the truth, or for righteouſneſs, or reformation either of their families, or of the places where they live, *Jer. 9. 3. They are not valiant for the truth upon earth. Hoſ. 7. 11. Ephraim is like a Dove, without heart, without underſtanding or courage for God.*

2.

Heb. 11. 37.

But we ſhall ever commend thoſe ſtout and reſolute Champions, who fall on duty whatever it coſt them, as here *Jonah* ; the three Jews that adventured into the fiery furnace ; *Paul* and other Apoſtles who amidſt many and great perſecutions went on with their preaching, and the Martyrs that followed them : *they were ſawn aſunder*, and diverſly afflicted ; not nice and delicate of ſuffering as now-a-days, not afraid of threats, nor aſhamed of Chriſt in an evil generation ; not ſwayed by carnal wiſdom, or ſelf conſiderations ; therefore one day Chriſt will not be aſhamed of them, but own and honor them, ſaying, *We'll done good and faithful ſervant ; ye have been faithful in a little, now be rulers over much.*

Yes

The Propheſie of Jonah.

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Yet forty dayes and Nineve ſhall be overthrowen.

This was *Jonah's* Text, but it is likely he amplified it divers ways; as for example, by telling of their great ſins which had provoked the God of heaven againſt them, as chap. 1. 2. *(Cry againſt Nineve, for their wickedneſs is come up before me. And the God of heaven ſent me on this errand, I am his ſervant, I come not on my own head; he bade me come and do this meſſage; and becauſe I declined the ſervice, I was caſt into a Whales belly for three days and three nights together; and now I tell you this of a truth, that ye may repent and be ſaved; if not temporally, yet at leaſt ſpiritually and eternally.*

The point to be ſtood upon is this; Sin is able to overthrow great Cities or Nations, and that ſometimes very ſuddenly. Cities, *Nineve, Sodom, Jeruſalem, Samaria*, other Nations; as in the change of Monarchies, from the *Aſſyrians* to the *Perſians*, from them to the *Greeks*, and from them to the *Romans*. Yea, the whole world, firſt by water, at laſt by fire; *Righteouſneſs exalterh a Nation, but ſin is a reproach to any people*, and out of other Scriptures I might adde a confuſion.

Note.
Sin overthrow's great peoples.

Whereby we ſee in what danger we of *England* are, and we of *Reading*, becauſe a ſinful Nation, *A people laden with iniquity, whoſe wickedneſs is gone up before God, and cryes for vengeance againſt us*: Suppoſe there were none but the horrible ſin of Drunkenneſs, it were enough to overthrow us; but you may adde Heresies, Deceits, other wickedneſſes. None is ſafe long, who is ſo near unto danger; *The judgment of a ſinful people lingereth not, and their damnation ſlumoreth not.*

Uſe. 1.

Pct. 2. 3.

It were well if the ſinners among us would fall to quarrelling with thoſe ſins which threaten and endanger our Nation; they have ſhrewdly ſhaken us already. Have we not felt the terrible Earthquakes of the times? who almoſt but complains in one kind or other? but this is not all the miſchief which ſin can or will do us; there is a full and final overthrow to be expected without amendment;
even

2.

The Propheſie of Jonah.

even by theſe profitable and pleaſurable ſins which moſt men think good to maintain to the utmoſt. True, God is merciful, and we have found him ſuch of a long time, and we hope ſo he will be ſtill; but what little cauſe have we to expect more mercy, and longer forbearance? do we not know it ſhould *lead us to repentance*? And it is true, we cannot ſay as *Jonah*, *Yet forty days*, and ſuch a ſinful place ſhall be overthrowed; but we can ſay, *Sudden deſtruction comes upon ſome unawares*, *1 Theſ. 5. 3.* Beware; there is no way to eſcape, but by doing as the *Ninevites* in the words following.

Rom. 2. 4.

Ver. 5. 6, 7, 8, 9.

So the people of Nineve believed God, and proclaimed a Faſt, and put on Sackcloth from the greateſt of them, even to the leaſt of them. For word came unto the King of Nineve, and he aroſe from his Throne, and laid his Robe from him, and covered him with Sackcloth, and ſate in aſhes. And he cauſed it to be proclaimed, &c.

Here we have the *Ninevites* repenting at the preaching of *Jonah*, which is firſt ſet down in geneal, *ver. 5.* and then declared in particulars, in the reſt of the Verſes. In general their repentance is ſet down two wayes. 1. By the cauſe that moved them, *They believed God.* 2. By the adjunct ſigns of it, which are three, *Faſting, Sackcloth, and Aſhes.*

Note out of the whole, how many examples of repentance we have in this Book; we ſaw the *Mariners* repenting, and turning to God, and we ſaw *Jonah* repenting, with abundant teſtifications of the truth of it. But theſe were private acts of piety, which went little farther then the men themſelves. At the Text we have a publick example

of

Note.
Divers exam-
ples of repen-
tance.

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of King, Lords and Commons, all humbled and reformed : And this example might go far and near, to do much good among the Nations that were ſubject to the large Empire of the Aſſyrians. People generally think it concerns them to do as their Rulers and Commanders do.

Uſe.

Oh that all theſe examples might perſwade our people to an effectual imitation ! Wherefore are they recorded but for our inſtruction, to do the like, and fare well as they did ? eſpecially the example of the *Ninevites*, both becauſe Chriſt propoſeth it for our imitation, and becauſe he ſaith they ſhall be our Judges at the laſt day, unleſs we repent : *The men of Nineve repented at the preaching of Jonah, and ſhall riſe in judgment with this generation, and condemn it ;* namely, for not repenting.

Mat. 12. 1

But moſt of all, this example concerns thoſe that are Rulers in Church and State ; that they publickly repent and teſtifie their repentance, as they wiſh well to the people committed to their charge. Not only publiſh Decrees for humiliation, but themſelves joyn in the duties of humiliation, and more turn from their own evil ways, and cauſe others to turn from theirs, *Ezek. 18. 30. Repent, and turn your ſelves and others, from all your tranſgreſſions.*

Note more, how *Jonah* reapes moſt fruit of his labours where he leaſt expected. He had preached long to the ten Tribes, and we read of no ſuch repenting ; which without doubt could not chuſe but grieve and trouble the good man : But now, where he was averſe to preaching to a people, he finds a great crop of Penitents ; ſo the firſt ſhall be laſt, and the laſt ſhall be firſt ; the leaſt likely are ſoonest converted. Publicans and Harlots go before the Pharifees into the Kingdom of Heaven.

Note.
Moſt good does where leaſt likely.

Now ſuch examples do hearten us along to preach the Goſpel notwithstanding all diſcouragements. *We ſow our ſeed in the morning, and withhold not our hand in the evening, becauſe we know not which ſhall proſper, this or that ; and the worſt that are may be gained to God as ſoon as any,*

Uſe. 1

Eſa. 49. 4. 5.

it may be ſooner: and, *Though people be not gathered, yet ſhall we be glorious in the eye of God, and our reward is with him.*

They believed God.

Note.
Penitents look
to God in
preaching.

They ſaw and heard *Jonah*, but they looked higher, to his and their great Maſter. A true Penitent looks up to God in the miniſtery of man. When the *Thelonians* were converted, they received *Paul's* preaching, *Not as the word of man, but as it was in truth, the word of God.* 1 Epist. 2. 13. So the Convert in 1 Cor. 14. 25. when the ſecrets of his heart were made manifeſt in preaching, he fell down before the Preachers, and ſaid, *God is in you of a truth.*

Uſe.

No wonder then, that ſo few are converted now-a-days; for, we cannot get our people to ſee farther then us the Miniſters: and why ſhould they much regard weak men, like to themſelves? or, what have they to do, ſo to controul them for their ſins? Certainly we ſhall never do good to any purpoſe till we can perſwade you to hear as from God; and that is but fitting, as our Saviour hath ſaid, *He that heareth you, heareth me,* Luke 10. 16. and before the Text, *Jonah preached the preaching which the Lord bad him to deliver.*

They believed God: That is,

They believed the threatning which God had denounced againſt them by *Jonah*. By *Jonah* they underſtood what manner of God the God of *Jonah* was; not as the idol-gods of the Gentiles which did neither good nor hurt: but ſtrong, and juſt, and true in his threatnings; and the believing of this was the beginning of their repentance. They did not only believe *Jonah*, but the God of *Jonah*; ſo *Iſrael* at the red ſea, ſeeing their own eſcape, and drowning the Egyptians, *they believed the Lord and his ſervant Moſes,* Exod. 14. 31.

Doctr.
Believing of
threats works
repentance.

To believe the threats and thundertings of Gods judgments againſt ſin is a good means to work ſinners to repentance; *Such faith is the firſt bending or inclining of the ſoul toward*

toward ſalvation. The people were awakened by John Baptiſt's miniſtery, telling of the *Axe laid to the root of the tree*, to come forth and ask *what they ſhould do to be ſaved*, *Mat. 3. 7, 18.* and *Luke 3. 10, 12, 14.* So the Goaler by the terrors ſet on him, *Act. 16. 30.* And thoſe that were pricked at the heart, chap. 2. 37.

Why ? this is the power and efficacy of the word, where it is admitted into the heart : *It is quick and powerful, and ſharper then any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joynts and marrow, and is a diſcerner of the thoughts and intents of the heart.* The ſame voice of God that commanded the wind, and ſea, and fiſh in *Jonah's* caſe, commands alſo the guilty conſciences of ſinners to ſtoop to the word, and yield to his directions. Threats come and ſhake the ſoul to pieces : then come promiſes, and heal the wounds which the threats had made ; and rules of life, to order the Convert according to the mind and pleaſure of God. This is the Divine Nature of the word ; our profeſſion is rightly called *Divinity*, becauſe there goes with it the Maſteſty and Authority of God.

And it ſerves to condemn thoſe nice and delicate hearers of the word, who muſt not be troubled or diſquieted in the leaſt with the denunciation of Gods judgements againſt them for their ſins ; but ſay in effect, *Propheſie unto us ſmooth things, Propheſie deceive.* Yet the Lord ſent *Jonah* with an harſh meſſage to *Nineve*, and the Prophets came with many thundering peales againſt the drunkards of *Ephraim* and other ſinners : yea, our Saviour doubled and trebled his woes againſt the ſecure in his time, *Mat. 11. and 23.*

And for them that believe not theſe threats, both Chriſt, the Prophets, and Apoſtles have opened the ſad caſe of all ſuch. Firſt *Jonah* complains, *Lord, who hath believed our report ? and to whom is the arm of the Lord revealed ?* Our Saviour upbraids the Scribes and Pharifees, *that they believed not when they had heard the preaching of the*

Heb. 3. 19.
Rev. 21. 8.

Baptiſt. And the Apoſtles ſay, *they could not enter becauſe of unbelief*; and, *The unbelieving march with the formoſt into the lake that burnes with fire and brimſtone for ever*: and, *Give him his portion, as with hypocrites, ſo with unbelievers*. Yea more, *He that believeth not, is condemned already*. Unbelief is a damning ſin, as well as any groſs ſin againſt the Law: and whereas the Law condemneth a ſinner *potentially*, unbelief condemneth *actually*.

Uſe 2.
What of God
is to be believed

Take heed, Chriſtians, and believe your God when he ſpeaks by his Miniſters.

1.
Exod. 34. 7.

1. Believe the juſtice of God; that he knows to be angry as well as to ſhew favour, to threaten as well as to promiſe, to damn as well as to ſave. He is very merciful, but will *by no means clear the guilty*. Men may dream what they pleaſe, but one day will find they have a *juſt* God to deal withall.

2.

2. Believe the truth of God; that all he hath threatned he will moſt certainly perform (without true, unfained, effectual repentance.) *The words of God are pure words, as ſilver ſeven times puriſed in the fire*. As the promiſes to the godly, ſo the threats againſt the wicked, not one fails to the ground.

3.

3. Believe the power of God; that he is able to execute the judgments he hath denounced againſt ſinners. The Lord was able to overthrow *Nineve* within forty days; yea, within the compaſs of one day: why not *Nineve*, as well as *Sodom* and neighbouring Cities?

4. Believe the wiſdom of God; that the only way which he hath deviſed to turn away threats, is, to be found in Jeſus Chriſt; *The wiſdom of God, and the power of God to ſalvation*: there is no ſalvation in any other; by him wrath is appeaſed, and by him comes all ſaving good to repenting ſinners.

Motive to be-
lieve threats.

Conſider for a Motive to believe the threats of God.

1.

1. This is the only ſafe way to bid you believe the promiſes of God. We have no commiſſion to bid you be-
lieve

lieve theſe, till ye be firſt overawed with his threats. *The broken heart is the only ſacrifice wherein the Lord delighteth.* *Pla. 51. 17.*
Chriſt came to bind up the broken-hearted; and ſaid, *Come all ye that labour and are heavy-laden, I will give you eaſe, ye ſhall have reſreſhment for your ſouls.* *Eſa. 61. Mat. 11. 28.*

2. It is a mercy to be ſpoken unto by men weak as your ſelves; as *Iſrael ſaid to Moſes, Let not God ſpeake to us leſt we dye.* Should God come and ſpeak in his ſtorms and tempeſts, who among us could abide the terror? *Moſes* at ſuch a ſight did exceedingly quake and tremble. Take heed, and abuſe not his goodneſs to ſecurity, or to harden your hearts.

3. Mark how thoſe two are joyned together, *Believe the Lord, and believe his Prophets,* *2 Chron. 20. 20.* This ſaith he) is the only way to proſper: We have this treaſure in earthen veſſels; we are *Stewards*, and have the diſpenſing of holy things: and all know, in a great houſe there is no receiving of Pay or Diet, but by the allowance of the Steward.

4. How good was it for *Nineve* to believe God when he ſpake by the mouth of *Jonah*? True, they feared, repented, put on ſackcloth, refrained from diet, and cryed mightily to God for mercy; but the ſweetneſs of mercy made amends for all. And ſo it ſhall do for other Penitents.

And put on Sackcloth.

Chriſtians muſt teſtifie the truth of their repentance by outward tokens of humility and humiliation. Theſe were ordinary practices among the Jews in their faſting. *Abab* ſaith by out-
Note. put on ſackcloth, and went ſoftly; and ſo did others, *ward tokens.*
 others rent their cloaths, others ſtrip off their robes, and ſate in the duſt.

But becauſe in proceſs of time theſe forms became meer forms, and were taken up by hypocrites; therefore *Joel* bad them *rent their hearts, and not their garments,* and turn to the Lord their God; and *Eſay* at large deſcribeth and re-
Joel 2. 13
 jecteth

The Propheſie of Jonah.

jecteth their hypocriſie, chap. 58. 3. and Zachary tells them they did but faſt to themſelves, not to God, chap. 7. 3, 7.

Yet thus far the Ceremony will reach us at this day.

1. On days of humiliation no fine nor gaiſh Apparel ſhould be uſed, as hath been the faſhion of ſome in theſe days. An humble heart muſt appear before the Lord, as alway, ſo eſpecially on ſuch days in the dreſs of mourners. No reaſon the habit ſhould give the heart the lye, nor the heart the habit. Out of the abundance of the heart the dreſs will ſhape to be either lowly or phantaſtical.

2. Still there muſt be *a rending of the heart*, to bewail thoſe ſins which provoked God to wrath and indignation: yea, though it be a good and holy heart. Even godly men have an hand in the provocation, and therefore even godly men ſhould bear their part in the lamentation, to turn wrath away; even *David* after thoſe failings did mightily humble himſelf before his God.

3. Out of that which is ſpared from the back and belly, allowance ſhould be made to cloath the naked, and feed the hungry, and do works even of corporal mercy, and of civil righteouſneſs. *Is not this the faſt that I have choſen?* ſaith the Lord.

Eſa. 58. 6.

Uſe.

Thus faſt, and then ſee what promiſes are made, *Eſa. 58. 8, 9, 10, 11, 12. Then ſhall thy light break forth as the morning, and thine health ſhall ſpring forth ſpeedily, and thy righteouſneſs ſhall go before thee, &c.* One faſt well kept might rid us of all our confuſions,

And thus to faſt, would well become all of us from the higheſt to the loweſt, as here:

From the greateſt of them to the leaſt of them.

Adm. for all.

All are ſinners, both in their nature and life, and all run into Arrear with God, and are in danger of remporal and eternal vengeance. If *Nineve* had been overthrowen in thoſe forty days, all had gone to wrack; infants and ſucklings as well as elderly people; and therefore all muſt ſmart by this humiliation; ſo in *Joel*, *Thoſe that ſuck the breasts*

Joel 2. 16.

The Propheſie of Jonah.

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breasts muſt want their milk for a while, and cry to God as well as they can. Yea, theſe Ninevites go farther, to the beaſt, the herd, and the flock; no eating, no taſting, no drinking of water; that the very lowing of the cattel may go up to heaven, and call (in their language) for mercy, as is ſaid, He heareth the young Ravens when they cry.

Pſal. 147. 9.

If ſo, at ſuch times let the greateſt forget and lay aſide their greatneſs; and let the leaſt among us bear their part in humiliation, eſpecially they that are leaſt in the Kingdom of God: and they that think themſelves leſs then the leaſt of all Saints. All ſuch may help, to ſtand in the gap, and make up the breach, that we periſh not.

Ver. 6. 7. 8.

Word came to the King of Nineve, and he aroſe from his Throne, and he laid his Robe from him, &c.

This is a farther Declaration of the *Ninevites* repentance.

Fiſt, it is declared by the good example of the King; to whom the word of *Jonahs* preaching came, and he humbled himſelf thus extreamly. Great men muſt joyn with inferiors in the duties of humiliation; yea, rather then be wanting, muſt go before them in good example. The reaſon is, Great men as well as others are ſinners and have ſouls to ſave, or to damne; yea, they ſin *double ſins*, that is, not only in act, but by their bad example which cauſeth others to tumble and fall.

Not. 1.

Conſider this, ye that are heads of the people, and be thoroughly humbled for all your ſins. Be examples in humiliation and reformation, as well as in tranſgreſſion. This is no place to exhort King and Nobles to thoſe duties: but an equity lies upon Magiſtrates of a lower ſize, upon rich men, and all whom God hath ſet above others,

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to ſeek God by faſting and prayer for their good, and the good of underlings. Here is a ſpecial rule for that in *Rom. 12. 16. Make your ſelves equal to them of the lower ſort.*

Secoudly, the *Ninevites* repentance is declared by the Authority they had for their faſting : namely, *The Decree of the King and his Nobles.* The people proclaimed a faſt, ſaid the firſt verſe ; but not of their own head, they had the ſanction and ſtamp of civil Authority for their doings.

Note 2.

It was ever yet in the power of the civil Magiſtrate, to appoint publick Faſts for their people : ſo did *Jehoſaphat*, and ſo did other good Princes ; and ſo they entermixed in ordering other matters of Religion ; as it is ſaid, The Chriſtian Magiſtrate is the Keeper of both Tables.

Uſe.

Let us conſider, and be orderly in all our religious performances ; ſtill ſee Authority going before us : or, if the Magiſtrate neglect to call a Faſt when juſt occaſion requires, private Chriſtians muſt betake themſelves to their Families and Cloſets, *That the Father who ſeeeth in ſecret, may reward them openly.* Certainly nothing may be done in Religion with contempt of Authority, or ſo as to diſgrace Magiſtrates before their people. It is an evil and head-long devotion, which out-faceth or ſhameth Gods Vicegerents.

Mat. 6. 17.

Contents of the Proclamation.

Now in this Proclamation for a Faſt at *Nineve* we have to conſider, 1. The abſtinence enjoyned, *Not to eat or drink, or wear ſoft Apparel.* 2. Prayer required, and that in a fervent manner, *Let them cry mightily unto God.* 3. Reformation of life exacted, *Let every one turn from his evil way.* All amplified by an hope to over-intreat God, as *Jonah* had preached : juſt as the Prophet *Joel* framed his Motive, *Who knoweth if he will return and repent, and leave a bleſſing behind him?* Categorical denunciations of judgements are (with God) ſecretly ſuſpended with conditions, for which ſee *Jer. 18. 7, 8.*

Joel 2. 14.

Outward humiliation required of Penitents

For the abſtinence here required : Heathens newly converted could ſee theſe outward obſervations to be neceſſary,

fary, as judging themſelves unworthy of comfort by the creatures; and the Jews in their faſts did five ways afflict their ſouls, ſaith *Maymonides*.

1. By abſtaining from meat and drink; which are the allowance and maintenance of nature, and nature will look for his due and reſreſhment, but muſt ſometimes be reſtrained, ſo to give way to grace, and to the more earneſt ſeeking of Gods favour; there being pain in the want, and that pain provoking to the more devotion; ſo here, and *Judg.* 20. 26.

2. By putting off fine Apparel, Ornaments; and Shoos, and wearing ſackcloth which might put them to farther pain, and was uſed only in way of modeſty; otherwiſe confeſſing they deſerved to be ſtripd ſtark-naked of all comforts; ſo here, and *Exod.* 33. 4, 6. 2 *Sam.* 15. 30. *Pſal.* 35. 13.

3. By not waſhing themſelves as they were uſed, and as was good for them in thoſe hot Countries, 2 *Sam.* 12. 20, 21. *Abraham* and *Lot* gave water to the ſtrangers they entertained, that they might waſh after their ſore and ſcorching travel.

4. By not anointing themſelves, as was ordinary; *Dan.* 10. 3. God gives man Oil to make his face ſhine; but now there ſhall be a forbearance; where if any object, that *Chriſt* bids anoint our face when we faſt: the answer is eaſie; Our Saviour ſpeaks comparatively, and in oppoſition to hypocrites; rather then appear to men to faſt, anoint thy face and look pleaſantly.

5. By forbearing the uſe of the Marriage-bed, and all thoſe comforts which accompany that eſtate, 2 *Sam.* 11. 11. *Joel* 2. 16. *Zech.* 12. 14. 1 *Cor.* 7. 5. The order of grace muſt bear ſway againſt the order of nature: and all ſay, A leſs good muſt give way to a greater.

Remember, and do this on the day of a publick humiliation. *Object.* We have no ſuch eminent occaſion as the *Ninevites* had, *Yet forty days and Nineve ſhall be overthrowen.*

Answer.

Anſw. Danger may be as much eminent to us as it was to them. Ye know the contrary agitations of ſeveral parties bandying one againſt another, and ye know our ſins are much greater then theirs, becauſe of more abundant light, means of grace, offers of peace, patience and long-ſuffering of God, and offending after former humiliations.

But may I not eat a little on a faſting-day, by reaſon of my infirmity? *Anſw.* 1. In caſe of extraordinary danger all ſuch infirmities ſhould be forgotten, and the matter put to an adventure; and ſo men will do ſometime for their pleaſure, in hunting or the like; loſe a meals-meat or more. 2. In our ordinary faſts which come of courſe as it were, it may be lawful for us to take ſome re-paſt againſt a notable infirmity; as, of colick, or fainting fits. In ſuch caſes God will have mercy, and not ſacrifice.

But were it not ridiculous to put ſackcloth on our cattel, or cauſe them to faſt? *Anſw.* 1. For the ſackcloth, none urgeth it as neceſſary either for them or our ſelves, nor yet aſhes. They were the tranſient actions of thoſe Countries, 2. If cattel were ſuffered to want for a while, it would do them no hurt: and in their mourning the Maſters might well take notice of their own uſe of the creature, their riot, their exceſſive pleaſure in hunting, &c. And if the cattel muſt be ſo pinched and pained for their ſin, what muſt they be for their own ſin? But in truth theſe are meer Ceremonies, and no farther good then they teſtifie the humility of our ſpirits.

*Fervent prayer
neceſſary to a
Faſt.*

For the fervent prayer here required, *Let them cry mightily unto God*: Hearty and fervent prayer is a chief matter at a Faſt: the King of Nineve underſtood well, that thoſe naked ceremonies could do little, unleſs ſuch kind of prayer were added. The like we are to underſtand of all our outward obſervations abſtracted from true piety, they are nothing worth, 1 Tim. 4. 8. *Bodily exerciſe proſiteth little*. Though the body were never ſo much macerated, and even brought to a Conſumption, yet without contri-

tion

tion of spirit it would avail nothing. *It is the fervent prayer of the righteous that availeth much,* Jam. 5. 16.

And note by the way, how this King speaketh only of one God; namely, the God of the Hebrews whom *Jonah* had preached in the message he brought. The many gods which he had served before, began now to be vile in his eyes, as able to do him no good. Which is the guise of all true Converts, to reject idol-gods; the belly, the Childe that is idolized, the wealth, &c.

See hence, why we make those long prayers on a day of fasting. With some this may be accounted tedious, and hardly to be endured: But the case stands thus, Prayer is the chief work of the day, and all our preaching is but to prepare your hearts, and stir up your affections to cry mightily unto God, even with sighs and groans that cannot be uttered. And by that time we have duly confessed our own sins and the sins of the Land, together with supplications for mercy and forbearance, judge you whether it be not requisite to spend more time then ordinary. Adde thus: *Use 7. Apology.*

1. These sins are mighty sins, and need mightily to be cried down. *Amos 5. 12. I know your manifold transgressions, and your mighty sins.* Some sinners are mighty to pour in strong drink, to swear bloudily, to commit uncleanness, to oppress their brethren, and the like.

2. The mighty God is mightily offended, and provoked to wrath. *Psal. 90. 11. Who knoweth the power of thine anger?* it hath proved heavy to men and Angels: and so there needs a mighty cry to appease this wrath, and get judgements prevented, or removed. It had been too late for *Nineve* to pray, when once the forty days were expired.

3. The enemies of our peace and Gospel are mighty enemies, idolaters, profane persons, dissembling friends, real enemies. It is a wonder, that our house and Kingdom which is so divided, is not fallen asunder long ago. There

needs mighty crying to God, that we may defeat theſe enemies.

2.

Remember this againſt a Faſt, and in your ordinary courſe of prayer. Wreſtle, ſtrive, continue inſtant in prayer, be fervent in ſpirit, ſerving the Lord. True Chriſtians have both the gift and ſpirit of prayer, and ſhould ſtir up the gift that is in them. Do as Jacob who wreſtled with the Angel, and would not let him go without a bleſſing; See how it is deſcribed in *Hof. 12. 3, 4, 5, 6.* *By his ſtrength he had power with God; yea, he had power over the Angel, and prevailed: he wept and made ſupplications unto him.* And the truly-godly are ſaid to be a generation of people much of the ſame frame, *Pſal. 24. 6.* *This is the generation of them that ſeek him, that ſeek thy face, O Jacob.* They are the *Israel of God*; weak in themſelves, but mighty in a ſpiritual conſideration. The weapons of their warfare are not carnal, but mighty through God to throw down ſtrong-holds.

*Amendment
neceſſary to true
Penitents.*

For the reformation of life here required: Amendment of life is neceſſary to all that repent and ſtand aright. Let them turn every one from his evil way, and from the violence that is in their hands. In Scripture a mans way is that courſe of life which a man ſteers for the pleaſing of God, and ſaving of his ſoul; And they that ſteer not aright, are ſaid to go in an evil way, and need to turn out of it: And ſo to turn, is the true faſt, and the true repentance. Sackcloth and all abſtinence is nothing without crying to God by prayer, and all prayer is nothing without a real reformation. *Eſa. 58. 6, 7.* *Is not this the faſt that I have choſen? to looſe the bands of wickedneſs, to undo the heavy burthens, and to let the oppreſſed go free? and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are caſt out, to thine houſe? when thou ſeeſt the naked, that thou cover him, and that thou hide not thy ſelf from thine own fleſh? Zech. 7. 7.* *Shoul'd ye not hear the words which the Lord cryed by the former Prophets?*

Uſe I,

Whence it follows, that numbers never rightly kept a faſt

faſt in all thoſe years, nor truly repented of their ſins. If they had, they would not be ſuch ſwearers as they are, or drunkards, lyars, unjuſt, incontinent, otherwiſe ungodly. If they had, they would every one have turned from his evil way, and wrought righteouſneſs before God. Sound reformation ever follows upon ſound humiliation.

Thoſe that would juſtifie their repentance for ſound, and teſtifie the ſincerity of their converſion, *let them turn every one from his evil way.* Never tell of the many faſts ye have kept, and how many tears ye have ſhed, or ſighs, or groans, but make all good by a thorow reforming of things amiſs. *Bring forth fruits meet for repentance.* Good apples argue the tree to be good; and the works of pety, mercy, and righteouſneſs argue the man who faſt-
ed, to be a man truly-godly.

Mat. 3. 8.

But how ſhall I know, that I reform aright, and in a ſaving manner? *Anſw.*

Notes of right
turning from
ſin.

1.

1. In true converſion there is a turning *from every evil way*; though there be profit to be had by the ſin, or pleaſure, or content of any kind. *David* that was a true Penitent, *hated every false way*, *Pſal. 119. 104.* The reaſon is, be-
cauſe all ſin is diſpleaſing to God, and dangerous to the ſoul: And no ſin is forgiven but it coſt Chriſt his deareſt blood; there is no other price of our redemption, *1 Pet. 1. 18, 19.* *We are not redeemed with corruptible things, as Silver and Gold; but by the precious blood of Chriſt as of a Lamb without ſpot.*

2.

2. In true converſion the ſpecial ſin ſhall be ſingled out for cenſure, ſorrow, and amendment; as here the *violence* of theſe *Nevites*: So *David* confeſſed his ſoul ſins of filthineſs and blood-guiltineſs. *Zachens* confeſſed his forged cavillation. *Matibew* his ſitting at the receipt of cuſtom. *Jonan* wrote the ſtory of his flying from God, and declining the work which he had appointed him to do. All which things (and the like) are written for our inſtruction, to do the like.

Y 2

3. In

3.

Joel 1.12, 13.

3. In true conversion there is a turning to God with all the heart, as the rule is given, *Jer. 4. 1. If thou wilt return, O Iſrael, ſaith the Lord, return unto me.* And Paul was ſent to turn the Gentiles from the power of Satan unto God, *Act. 26. 18.* Otherwiſe the conversion doth not reach home: God is the party offended by ſin, and in Chriſt muſt be pleaſed with us again, or elſe we do nothing. Remember this our ordinary Theme, and turn aſright from your evil way.

Ver. 9.

Who can tell if God will turn and repent, and turn away from his fierce anger, that we periſh not?

This may be the voice of faith ſtriving between hope and fear. The King and Nobles of *Nineve* hope well they may be ſpared upon their repentance, but they fear the worſt; they cannot tell what the event will be; they will uſe the means, but are not ſure what will be the ſucceſs: Only they hope God may be over-intreated by their humiliation and reformation to ſave them from periſhing. It is a temporal mercy which they crave, and Gods own Children are not ſure alway to ſpeed in ſuch matters, *viz.* to eſcape the danger of war, to get out of a great fit of ſickneſs, or the like: Yea, ſuch is the modeſty of godly men, that in the ſenſe of their own unworthineſs they will not preſcribe to Gods wiſdom concerning the length or ſtrength of their afflictions, but quietly ſubmit to his will and good pleaſure; *I was dumb, and opened not my mouth, becauſe thou didſt it, Pſal. 39. 9.*

Yet methinks we may look higher, even to the forgiveness of ſin, and ſalvation of the ſoul. Our Saviour ſaith of the *Ninevites*, that they repented at the preaching of Jonah: and in the former words we have ſeen three acts of repentance, and now the fourth will make up a competent deſcription

ſcription of repentance. Repentance is ſuch a grace of God, as whereby we are humbled for ſin, pray for pardon, reform what is amiſs, and have ſome hope of finding mercy at Gods hands. All theſe were in the *Ninevites*, and are in each true Convert,

*Deſcription of
repentance.*

1. A true Convert is humbled for ſin, though not perhaps in ſackcloth and aſhes, as theſe here; or though he do not *fall down on his face*, as he in the *Corinthians*; yet his heart is pierced with godly ſorrow for ſin, which now begins to be very bitter and grievous to him: *He finds it an evil and bitter thing to have forſaken the Lord his God.* Sin now is grown burdensome to his ſoul as is implied in thoſe words, *labour and are heavy laden*: And now earthly comforts grow unfavory; what joy can he have ſo long as he is under the guilt and condemnation of his ſins? eſpecially the pleaſures of ſin, O odious and bitter to be thought on!

I.
1 Cor 14. 25.

Jer. 2. 19.

Mat. 11. 28.

2. A true Convert prays for the pardon of his ſins, *God be merciful to me a ſinner*; according to the multitude of thy mercies blot out my tranſgreſſions. So *Daniel* and *Ezra* in their humiliations: and theſe *Ninevites* cry mightily unto God. In the one and ſiftieth *Pſalm* we ſee *Dauids* doubled and trebled Petitions for mercy; juſt as a condemned Malefactor earnestly beſeecheth the Judge to ſhew him mercy; forgivenes of ſins being the happineſs of a ſinner, Rom. 4. 6. and a chief mercy for which we ſhould give thanks, *Pſal.* 103. 1, 2, 3. Oh how happy ſhould I be (thinks the diſtreſſed ſoul) if I were releaſed of my ſins!

2.
Luke 18. 13.
Pſal. 51. 1.

3. A true Convert reforms what is amiſs: *Turns from his evil way*; both *Commiſſions*, that the wickedneſſes ſhall not be done over and over, as heretofore; and *Omiſſions*, that he will do the duties which formerly he neglected, perſonal and in the family; not as our negative Chriſtians, who reſt contented if they be not ſo bad as ſometime they were: No, God requires good to be done, as well as evil to be left undone. *Ceate ſo do evil, and learn to do well*; *ſue off*

3.

13

Eſa 1. 16.

Eph. 4. 22. 24.

4.

off the old man, put on the new. Paul when he was converted, preſently aſked, Lord, what wilt thou have me to do?

4. A true Convert hath ſome hope of finding mercy at the hands of God; who can tell whether he will turn and ſhew favour? Though he cannot yet ſay his ſin is pardoned; yet he conceives it is pardonable: To the Lord my God belong mercies and forgivenesſes; we have heard of this King of Iſrael that he is a merciful King, therefore we will nourish ſome hope amidſt all our fears, and notwithstanding many diſcouragements.

Doctr.

Mixture of
hope and fear
in Converts.

Mark 9. 24.

Rom 7. 24

The point is this: Gods own Children ſometimes cannot well tell whether he will be merciful to them, that they periſh not; there is a Conflict of faith between hope and fear: we read of a bruised reed, and ſmoaking flax; ſome fire, but much ſmoak. They can ſay with the poor man, I believe, but ſay with tears too, Lord help my unbelief. They can ſay, Good is preſent with me; but wixhall, who ſhall deliver me from this body of death?

Now this holds both firſt and laſt.

1. At the beginning of converſion, a young Convert cannot tell whether his ſins be forgiven him; and his ſoul ſet in ſafety by Jeſus Chriſt; as the Childe lives in the womb, but knows not that he lives. A man may be rich, and not know that he is rich; ſo a Chriſtian is ignorant concerning his good eſtate toward God, till the Spirit of revelation be given him to know his happineſs.

2. Afterward, all along in his courſe he hath his doubt-ings, fears, cares, jealousies concerning the love of God returning upon him now and then; which comes to paſs by the weakneſs of his faith, by the ſtrength of temptations, by his remiſſneſs in uſing the means of grace, or by neglecting his religious courſe: Haſt the Lord forgotten to be gracious? &c. One way or other it comes to paſs, that even a good Chriſtian muſt rejoyce with trembling, and work out his ſalvation with fear and trembling; and, he that ere while was very confident, in little time begins to flag and

Paſ. 77.

Pſal 2. 11.

Phil 2. 12.

and faint exceedingly; *I know that my Redeemer liveth*, ſaid Job, yet by and by he was quite carryed down the ſtream.

But may not a Chriſtian tell whether Gods fierce anger be turned from him, or no? *Queſt.*

1. There be good and ſufficient grounds for aſſurance; *Anſw.* as for example, the covenant of grace, the freeneſs and largeneſs of the promiſes, the powerful ſatisfaction and interceſſion of Jeſus Chriſt, the word of reconciliation committed to Miniſters, the Oath of God, the Seals of Sacraments, with other. Why all this, but to give us *ſtrong conſolation*? God would not have his Children to doubt *Heb. 6. 18.* and be afraid; and hath ſaid, *Why did ye doubt, O ye of little faith?* Be not faithleſs, but believing, &c. Aſſurance then is to be had, and thoſe are the grounds of this aſſurance.

2. This aſſurance admits of degrees. In Scripture we read of *aſſurance*, *much aſſurance*, and *full aſſurance* of faith; Some days are brighter then other, and the comforts of ſome Chriſtians are more lively then of others. Yea in the ſame Chriſtian there be *lucida intervalla*: among all their evidences, duſky at times, but the cloud ſoon vaniſhes; and after many wrēſtlings comes at laſt the triumph of faith, *Who ſhall accuſe, or condemn, or ſeparate us from the love of God in Jeſus Chriſt?* Again, *O dear^h, where is thy ſting?* *Rom. 8. 34.* *O¹ Cor. 15 55.* *grave, where is thy victory?* Which is ſeen ſometimes of them that ſaid heretofore, There is but a ſtep between me and death, between me and hell.

All which makes againſt the vain confidence of idle Chriſtians, who preſume to know Gods mercy toward them without any doubting: A thing which divers godly and ſerious men have not yet obtained, and ſometimes fear they ſhall never obtain.

Here we will examine a little the fears of the one, and the hopes of the other.

For the fears of the godly.

1. The Lord orders all their fears, and tendernes of ſpirit

Godly mens fears are hopeful.

1.

ſpirit to their greateſt good; as here, the fear of theſe *Ninevites*; firſt they are affrighted with the horror of a ſuddain overthrow, and this fear works them to repentance, that they ſhall eſcape the denounced overthrow: So ſtill, generally it is the Lords method in bringing ſouls home to himſelf, firſt out of ſecurity to convince them of a bad eſtate, and ſo let them repent and ſeek after God: let them be ſick, and ſee their need of a Phyſician; let them be pricked at heart, and aſk what they muſt do to be ſaved; and, *Did ye ſee h. m. whom my ſoul loveth? can ye give me any ſure mark of my being in Chriſt? can this or that ſtand with the truth of grace? I am afraid I am not right in the main. I doubt that all this while I do but deceive my own ſoul.* Of which tendereſs the Lord makes this uſe, to bring forth judgement to victory: *He will not break the bruised reed, nor quench the ſmoking flax*; his power is maniſeſted in his peoples weakneſs, and his grace ſhall be ſufficient for them.

2.

2. The fears of godly men put them into cares about the means of grace, and about ſuch a courſe of religiousneſs as they may make their calling and election ſure, 2 *Per. 1. 10.* So pray, and ſo read, and ſo hear, and ſo receive Sacraments, and walk ſo ſtrictly and orderly, as God may pleaſe to *ſhew them his ſalvation*. Fear makes men Clients, ſo to ſecure their Eſtates by repairing to their learned Counſel: ſo here, for the eſtate of the ſoul. And a diſcreet man newly recovered out of great ſickneſs, narrowly obſerves his diet, and ſo gets more health perhaps then a ſtronger man; ſo here, and this is the phraſe of *working out ſalvation with fear and trembling*.

Pſal. 50. 23.
Tumor ſacri
conſiliiuſ.

Phil. 2. 12.

3.

3. This kind of fear hath the promiſe of bleſſedneſs, *Prov 28 14. Bleſſed is the man that feareth alway*; namely, with a Childlike and holy fear, fear to offend, care to pleaſe, and perfect buſineſs in the fear of the Lord. *The tendereſs of ſuch is the heart of fleſh*, which the Lord by Covenant ſaid he would give his people; and, he will be their

Ezek 11. 19.

God.

God, and they ſhall be his people; he will forgive their ſins, and remember their iniquity no more; and will ſo put his fear into them, that they ſhall never depart from him.

But if carnal perſons have any fears concerning their ſpiritual eſtate, it never works in ſuch a manner; all paſſeth away in ſaſhes, Be rid of them as ſoon as ye can, and be merry while ye may; away with this melancholy, and be jovial.

For the hopes of idle and vain Chriſtians, who doubt not a whit of Gods love to them, I ſay thus;

*Wicked mens
hopes are fear-
ful.*

1. They are diſgraced by the ſubject, that is, the perſons in whom they are; looſe and vain perſons. None but the godly have the right hope which will laſt in a ſad houre. Pro. 14. 32. *the righteous hath hope in his death.* Such at worſt are *prisoners of hope.* Ever ſince they were converted, they have been in an hopeful condition. For others, their hope ſhall periſh, it ſhall be as the ſpiders web, or as the giving up of the gholt. Profane perſons and hypocrites, never went upon a good foundation, and ſo all their building lies in the duſt.

1.

Zech 9. 12.

2. True hope is grounded in faith, and in reconciliation with God thereby. We hope well, becauſe we know whom we beleve, and he is *the hope of Iſrael*, the Saviour thereof in the time of need. So we are *ſaved by hope*, Rom. 8. 24. But this is ſkipped over by theſe perſons, A general hope of mercy ſhall ſerve the turne.

2.

Jer. 17 13.

3. True hope ariſeth out of regeneration, and dwells in the new creature, 1 Pet. 1. 3. *God beget us again to a lively hope.* But numbers have all their hope from the firſt birth, beleve in God ever ſince they can remember, never do bred ſince they were born; Pitie he ſhould live who doubts of his ſalvation; which is too fine and eaſie to be good. *Jonahs* gourd ſprung up in a night, and withered in a night. The like we may ſay of theſe Muſhromes.

3.

4. True hope yeelds the benefit of *ſtrict conſolation* in ſoul weather that lies upon the ſoul Heb. 6. 18, 19. *is as an anchor ſure and ſteady.* By hope we have ſeen him

4.

to live, who was about to dye. *David* had fainted, but that hope held him up by the chinne, *Pl. 27. 13. I had fainted, but that I hoped to ſee the goodneſſe of the Lord in the land of the living* But the heart of an hypocrite, when brought into great danger, *dyes in him, as Nabals*. The houſe built on the ſand, when the windes and ſtormes came, fell quickly, and great was the fall thereof.

5.

5. True hope ſe cleanly wherever it comes, both as to the heart and life, *1 Joh. 3. 3. Every one that hath this hope, pur. ſeeth himſelf even as God is pure*. It is of the ſame nature with the mother, which is Faith, and *purifies the hearts*. Hope is neither ſloven nor ſlut: but ſo is the hope of many; expect much at the hands of God, but live in their ſins: which is againſt all reaſon, as if a man ſhould ſtand for preferment, yet lives ſo as to be incapable.

*Ad. 15. 9,
26, 18.*

Hſe 2.

Chriſtians, be perſwaded ſo to order your courſe, as ye may grow up to ſome comfortable aſſurance of Gods love to your ſoules: that though ye get not the *full aſſurance* of faith, yet ye may have *much aſſurance*; or if not much yet ſome aſſurance: Do all that may help your faith againſt your feares, and that your hope in God may be che- riſhed: which ye will find to be very good when you come to lie on your death-bed, or be caſt into great affliction, to ſay, *I know whom I have believed, &c.*

2 Tim. 1. 12.

There be ſome that ſhould think of the great change by converſion. Some have not yet repented, nor made their peace with God, and may well think that it is they who muſt repent, and not God. Repentance notes a change in the creature, not the Creator; *With him is no variableneſſ, nor ſhadow of turning*. Therefore never think he will come to thy bent, but come thou to his. If not, know he hath a fierce anger to put forth upon thee; nor can all men or Angels turn it away, but only Jeſus Chriſt: *He is our peace, he hath taken away the enmity and hand-writing of Ordinances that was againſt us, nailing it to his Croſs*. And we may have *acceſſ with boldneſſ by the faith of him*. We

Eph. 2. 14.

3. 12.
Col. 2. 14.

need

The Propheſie of Jonah.

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need not ſay, *Who can tell if God will turn*, that we periſh not? I can tell (ſaith *Bernard*) and I will be ſurety for God that he will not burn forth in anger upon the truly Penitent. By promiſe he hath made himſelf our Debtor, *Atqui ego novi, & ſede-jutor ſum Dei.* and he will perform to the uttermoſt, ſo he did here to the *Ninevites*, as follows.

Ver. 10.

And God ſaw their works, that they turned from their evil way; and God repented of the evil that he had ſaid that he would do unto them, and he did it not.

The King of *Nineve* ſpake doubtfully, *Who can tell if the Lord will ſpare us?* and now the Lord gives a reſolution of the doubt, They ſhall be ſpared; So to doubting Chriſtians, the Lord will ſtep in with a timely ſatisfaction, for ſtaying their hearts, and doing them good. *He will ſpeak peace to his people*, ſaying, *Your iniquity is pardoned, your warfare is accompliſhed.* Doth any repent, and ſeek the peace with his Maſteſty? he will quickly ſay, I have found a ranſom, he ſhall not dye.

Eſa. 40. 1, 2.

2.

Note again, the King doubted whether they ſhould be ſpared, though they faſted, prayed, and amended their lives. But the world is grown far worſe now-a-days; that though men faſt not, nor pray, nor amend, yet they can tell the Lord will ſpare, and be merciful to them. Though they keep violence in their hands, deceit, filthineſs, other provocations, yet all ſhall do well; they fear nothing. A note of deſperate wickedneſs in the men, and of abundant long-ſuffering in God, who ſpares ſuch a venturous and vile generation. Oh that the patience and goodneſs of God might once at laſt lead them to repentance!

*Rom. 2. 4.
Part 2.*

In the words we have two parts. 1. The Lord takes notice of the *Ninevites* humiliation and reformation, *He ſaw*

ſaw their works, that they turned from their evil way. 2. He grants them pardon and peace, He did not the evil that he ſaid he would do unto them.

Queſt.

Anſw.

*God true,
though threats
not executed.*

Out of the whole it might be asked, how the Lord is a true God, and yet performs not the threat which was denounced againſt Nineve. *Anſw.* Categorical denunciations of judgment are ever ſecretly ſuſpended with conditions, which the Lord keeps cloſe to himſelf; thus, Except Nineve repent within forty days, *with in forty days* Nineve ſhall be overthrown. God being the Sovereign Lord of the world, is not bound to diſcloſe his whole counſel. An earthly King hath his ſecrets, and whatever of his pleaſure he revealeth, yet he revealeth not all: Say the like of the King of Nations.

This our answer is cleared out of plainer places of Scripture, where God himſelf gives ſuch an expoſition; as for example. 1. Concerning a particular ſinner, againſt whom wrath and damnation is thundered: *Yet if the wicked ſhall turn from all his ſins, and keep all my ſtatutes, he ſhall ſurely live, he ſhall not dye; Ezek. 18 21, 22, 23.* 2. Concerning a whole Nation, againſt which the faithful preachers have preached much and often; yet upon humiliation all ſhall do well, *Jer. 18 7, 8. At what inſtance I ſhall ſpeak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to deſtroy it: If that Nation againſt which I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.* 3. Concerning the Jewiſh Nation, againſt which wrath had gone forth many a time, yet at the prayers of godly men they were a long time ſpared, *Pſal. 106. 23. He ſaid that he would deſtroy them, had not Moſes choſen ſtood before him in the breach, to turn away his wrath, leſt he ſhould deſtroy them.* In the like manner here againſt Nineve; this change in them admits a change in Gods execution of his menaces, called *repentance.*

Queſt.

But it may be asked, Why doth God propound ſuch threats

threats *absolutely*; that is, without the implied conditions? *Ans.* 1. Because of his absolute Sovereignty. *Ans.* 2. The conditions are sometimes expreſt, as in thoſe places, and in our Miniſtery. 3. When they are ſuppreſt, it is to rowſe ſecure ſinners the more effectually; who may be ſtartled to hear ſuch terrible thundering peals ſhot off againſt them, and ſay, It is time to look about us, and conſider what we have to do: Do we not hear the warning-pieces which God hath diſcharged to our great amazement? So did *Nineve* at this time

God ſaw their works, that they turned from their evil way. Doctr. 1.

The Lord takes notice of the actions and behaviours of penitent and converted ſinners, as of the *Ninevites* here; of the Prodigal returning to his Father; of *Hezekiah* weeping and praying, and ſo of others.

Acts of Penitents observed of God.
Luke 15. 20.

1. He looks to the counterfeit repentance of hypocrites, as in *Ahabs* caſe, 1 *King.* 21. 29. *Seeſt thou how he humble himſelf before me?* and the repentance of *Judah* in *Jofiahs* time, where was great humiliation and much reformation, but all was in a *fained* manner; and ſo it is cenſured, *Jer.* 3. 10. *Judah hath not turned to me with her whole heart, but fainedly,* ſaith the Lord. And *Reboboam* was ſpared a while, becauſe after a ſort he humbled himſelf, 2 *Chron.* 12. 12.

2. He looks to the ſincere repentance of true Converts; as of *Maraſh*, and of *Ephraim*, *Jer.* 31. 18. *I have ſurely heard Ephraim bemoaning himſelf;* And *Peter* who went forth and wept bitterly; And the Churches of *Aſia*, whoſe works he knew. So in the Goſpel, the Father that ſees in ſecret, takes notice who faſts and prays in ſecret; and means to reward him openly: which is applicable to each true Penitent at this day; One day all ſhall be rewarded openly.

Obſerve, it is not ſaid that God ſaw the abſtinance of theſe *Ninevites*, or heard their mighty crying (though yet he heard and ſaw all this, being all eye, ſo as in every place he beholds

Prov. 15. 3.

behold the evil and good) but he ſaw their *works*, and what a real reformation was come among them; without which all the reſt would have paſt away as idle and fruitleſs Ceremonies; So are all forms without obedience. *Bodily exerciſe proſiteth little. Bring no more vain oblations, &c.*

1 Tim 4. 8.

Yet amidſt all doing remember one thing: God firſt and principally hath an eye to the heart, whether that be right with him or no: It is the *broken heart* which the Lord mainly reſpects in a penitent; *A broken and a contrite heart is the ſacrifices of God.* And then on the other ſide, where the heart is contrite, the life will conform; there will be a turning of every one from his evil way, as alſo the working of righteousneſs. At Nineve a man now might have ſeen one making reſtitution of his ill-gotten goods, another giving ſatisfaction for the wrong he had done, a third paying his debts, a fourth exhorting his Children and Servants, all confeſſing their ſins, bewailing them, and turning over a new leaf; So wiſh us, where any are truly penitent, we ſhall quickly ſee a great reformation.

Pſal. 51. 17.

Uſe.

Encouragement
to repent.

But Gods notice taking may be a notable encouragement to all, both to repent, and to bring forth fruits meet for repentance. It encourageth a good ſervant to do duty, when the Maſter takes notice of his dutifulneſs. Be therefore, and do, as God may note thee for good; ſo faſt, and ſo pray, and ſo give alms, as the great and good God may like and approve; no matter though men ſee not, ſo long as God ſees; and no matter if they ſcorn when they ſee. The approbation of God alone is far to be preferred before all ſuffrage of men whoſoever they be. The Apoſtles in all the courſe of their miniſtry *approved themſelves to God*, and then eſteemed all to be well: and they ſaid, *Not he that commendeth himſelf is approved, but whom the Lord commendeth.* And he is the true Jew (or Chriſtian) *whoſe praiſe is not of men, but of God.* And ſuch a one will ſay as David in doing duty, *I will be more vile in the eye of the*

2 Cor. 6. 4.

10. 18.

Rom. 2. 29.

the world; and however it go, yet in the eye of my God I ſhall be glorious. And certainly, the true and laſting honor is that which comes from above. 1 Sam. 6. 12.
Eſa. 49. 5.

There be many hinderances of a true and effectual repentance, many Objections againſt it, and many Deluſions about it.

Objections a-
gainſt repenting

1. When a man is of the mind to repent and turn from his evil wayes, he meets with many Objections which may delay the matter, if not quite hinder him; as for example, the ſourneſs of the thing, the contrary courſe of the world, the ſubtilties of Satan, the pleaſures or profits that are to be had by ſin, the jeers of idle companions, or counſels, carnal reaſonings, and the like: Againſt all which a man ſhould arm himſelf with theſe conſiderations, My God oftentimes calls me to repentance, I have done enough and enough to repent moſt earneſtly, I am in great danger unleſs I repent to the purpoſe; and on the other ſide, if I repent truly and effectually, God will take notice of me for good; as here to the *Ninevites*. On therefore I will go, breaking through all objections and difficulties. The Lord hold thee in that good reſolution! It is the ready way to life and ſalvation.

2 For Deluſions; many a man miſtakes the buſineſs of repentance, thinking he hath repented when it is no ſuch matter; and ſo, that God is reconciled to him, when indeed he is not; as for example, Thoſe that deceive themſelves with a few ſighs or tears, as did *Ahab*: Thoſe that liſt up their voice on high, and haſe the head like a Bulruſh for a day, as in *Eſay*; And they that ſay they are ſorrowful, but it appears not afterward, who all ſhould remember *Judas* and other hypocrites, and the morning dew which is ſoon dried up; and honoring God with the lips when the heart is far from him, and the fruits or works meet for repentance. And they ſhould remember how a naturall man would be willing to flee from the wrath to come, though he never take a thorow courſe thereunto. Self-love can do it,

it; that the worſt that is would be loth to go to hell when he dyes, and deſire to go to heaven: And they ſhould remember what work is laid out for the truly-penitent, 2 Cor. 7. 11. *Carefulneſs, Zeal, and the reſt*: With thoſe notes of turning rightly from the evil way, *every evil way*; the *belov'd* evil way; and that *conſtantly*, *Ye muſt no more return to folly*. And to turn ſo far, as to get unto God, and walk with him in holineſs.

Pſal. 85. 8.
Jer. 4. 1.

Mot.

Conſider, and be not loth to repent, nor yet miſtaken. Know this is the only comfortable change for a poor ſinner. not God is changed when he is ſaid to repent, but the ſinner is changed. When God doth his great works of Creation and of Miracles, he ſets forth his own glory: but when he works upon the creatures, he works for their commodity; as here, for the benefit of *Nineve* which was ſorely threatned. And the change was in the *Ninevites*, not God, either eſſence or purpoſe. Try it after them who will, he ſhall find that without the great change of converſion there is no good to be done with the great God of heaven: And upon ſuch a change, God will turn frowns into ſmiles, and threats into promiſes, yea moſt gracious performances, as here;

He repented of the evil, and did it not.

Doctr. 2.
God merciful
to the penitents.

God pardons penitent ſinners, and turns away their deſerved puniſhment. For pardon, ſee Pſal. 32. 5. *David* was humbled, and confeſſed his tranſgreſſions, and the Lord *forgave him the iniquity of his ſin*. And ſee *Iſa. 55. 6, 7*. *Seek ye the Lord while he may be found, call ye upon him while he is near; Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon*. So he did to the *Ninevites, Jonah, Manaſſeh*, the Prodigal, other great offenders. For puniſhment, diſtinguiſh,

1. There is an eternal puniſhment due for ſin, according to the infinite Majeſty of God who is offended; *everlaſting puniſhment*.

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punishment, unpenchable fire, the worm dyeth not, but the fire goes not out. Of this the Lord alway discharge the penitent: *He shall not dye*; namely for ever, not the second death: he dyes naturally, but lives eternally.

Mat. 3. 12.

25. 46.

2. There is a temporal punishment: suppose by Famine, Sword, Pestilence and other calamities. Many and great and sore evils the Lord denounceth against sinners, to affright them and bring them out of their evil wayes; to *hide pride from them*, and *deliver their soul from going into the pit*: And if they be reduced, God may be pleased to release them of the evil threatened, as these *Ninevites*. But this is not certain, nor alway comes to pass: Gods dear Children in the temporal part are sometimes grievously afflicted, they so far provoke him by security and unthankfulness, that they cannot be excused. *Jonah* for three days and three nights must needs lodge in the belly of the Whale: *Jer. 46. 28. I will make a full end of all the Nations whether I have sworn thee, but I will not make a full end of thee, but correct thee in measure, yet I will not leave thee wholly unpunished.*

Job 33. 20.

Reasons why God so pardons the penitent, are plain.

Reas. 1.

1. Because he is very merciful, and abundantly gracious. *The Lord, the Lord, merciful and gracious, forgiving iniquity, transgression, and sin.* 2. By Jesus Christ a ransom is found for the penitent: justice satisfied, wrath appealed, favour procured, heaven opened. 3. Promises are made everywhere in Scripture for this kind of sinners, and shall be made good to the full. 4. The work of repentance, which is begun in them, is a change wrought by Gods own Spirit, and therefore shall be honoured with the best fruits.

Exod. 34. 7.

2.

3.

4.

So here is more encouragement to repent. Ye see your remedy, if judgements be to be prevented, or to be removed: be humbled before your God, and it may be done. *Jonah* was a sign to the *Ninevites*, namely to repent and be pardoned: As he, so they; and as they, so we. All is for our instruction, that repenting as they did, we may

Nfo 2.

Assure encou
ragement to re-
pent.

Aa

escape

Luke 13.5.

escape as they did. And let none think to hold God to it, that though he repent not, yet he shall do well enough; *Verily, verily* (said our Saviour) *except ye repent, ye shall all perish.*

1 John 2.1.

So when a tender heart casteth doubts, that his sins shall not be pardoned, nor indeed can be, let it fly to this remedy: Grieve for thy sins, and confess them, and crave pardon for them, in the Name and for the merit of Jesus Christ; afterward doubt not but a pardon will be had, and in time will be sealed up to thy soul. *He is our Advocate with the Father, and the propitiation for our sins.* He sits in his Pardon-office in heaven, and in time will issue forth a pardon for thee. *Repent, and believe the Gospel,* are the two

Mark 1.15.

main graces of the Gospel.

2.

Lastly, let God be glorified in this Attribute of turning wrath away from penitent sinners. So doth the Church, *Mat. 7. 18, 19. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us, he will subvert our iniquities; and then will cast all their sins into the depths of the sea.* Subjects use to magnify a loving Prince, who remits the penal laws, and grants pardon to offenders. So doth our God, and so ought we to honour him. Consider, this is his end in granting forgiveness of sins, *Psal. 130. 4. That he may be feared.* And this was the first and chief mercy which David commemorated in his thanksgiving, *Psal. 103. 3. Who forgiveth all thine iniquities: Against Paul Eph. 1. 6, 7. That we should be to the praise of the glory of his grace.*

CHAP. IV.

Ver. 1, 2, 3.

But it displeased Jonah exceedingly, and he was very angry: And he prayed unto the Lord, and said, I pray thee O Lord, was not this my saying when I was yet in my Country? therefore I fled unto Tarsihh: for I knew that thou art a gracious God, and merciful, slow to anger, of great kindness, and repentest thee of the evil. Therefore now, O Lord, Take I beseech thee my life from me, for it is better for me to dye then to live.

THis Chapter sets forth the Events of Gods sparing of Nineves Summe of the Chapter.

The Events are of two sorts; a froward servant, and a gentle Master.

In *Jonah* we see the example of a froward and waspish Saint, who too much cleaves to his own reason, without due respect had to the will of God, or to the good of sinners. For a good man, he is as cholerick a man as lightly we shall read of. And we have his fellows, if not in goodness, yet in testiness and preevishness. Take heed, and do not imitate.

1. We see how ill he takes the sparing of Nineve, ver. 1. *Parts.* he is displeased and angry. 2. We hear him justifying his former flying, ver. 2. 3. We read a strange prayer he makes, ver. 3. *Take my life from me.* 4. We may hear more preevishness, ver. 9. *I do well to be angry, even unto death.*

For the first of these, we may not conceive *Jonah* displeased or angry at the repentance of the *Ninewites*; this being quite contrary to the truth of grace which was in

What is was that displeased J. nah.

Jonah. Grace never oppoſeth grace in another, but firſt deſires it, and then rejoyceth in it. But, it diſpleaſed him exceedingly; that is, that the Lord did not do the evil which he ſaid he would do to Nineve. And why ſo? becauſe now he ſhould be accounted a falſe Prophet, and God who ſaid *Nineve* ſhould be overthrowed, ſhould be blaſphemed as variable, and not true of his word; as not only the heathens round about, but even the *Iſraelites* themſelves would be ready to jeer at his coming home among them: A goodly meſſenger and meſſage! and hereafter we will not regard thee a whit.

It diſpleaſed Jonah exceedingly, and he was very angry.

Some ſay he was offended at the calling of the Gentiles, as thoſe in *Act.* 11. and 22. and that by the ſpirit of prophecy he foreſaw the rejection of the Jews, into whoſe room the Gentiles were to ſucceed. But this is too far fetched, nor agrees with the Text and Argument here brought, nor with the goodneſs of an holy heart, ſuch as *Jonah* was. It is beſt to underſtand it as before.

Note.
The godly have,
and confeſs
their infirmities.

And we may obſerve: A godly man hath many and great infirmities; but withall, confeſſeth them though to the ſhame of his own face, as doth *Jonah* here. Formerly, from the ſame ground, we concluded the Divinity of the Scriptures; and now the ſincerity of the Saints. *Paul* for them all, *I do not the good I would, and I do the evil I would not: O wretched man that I am, who ſhall deliver me!*

Uſe.

J. 1. 7 19.

*Leſſons to be
learned from
Jonah.*

1.

Remember this, ye Saints, and enure your ſelves to the duties of humiliation and mortification; and where juſt occaſion is, be not aſhamed to confeſs and give glory to God. Let God be true, and every man a liar. To me belongs nothing but ſhame and confuſion of face: with a lowly deportment, ſuitable to thoſe humble conceits and ſpeeches you uſe concerning your ſelves.

Then for mortification, learn by the failings of *Jonah*,

1. Not to be wedded to thine own will, ſo as to ſet it before,

before, or above the will of God, as did he. Self denial is the first lesson that a Christian should take forth, and make use of it all along in his course. *Be not wise in thine own eyes. Learn not to thine own understanding.* Go not by thine own shallow reason, but which way the revealed will of God shall lead thee. *Jonah* had Gods mind fully revealed to him in this point. *Go and preach to Nineve,* and thereupon should have silenced his own reason utterly.

2. Having a desire to advance the glory of God, be sure to use right means thereunto; not as *Jonah*, who for fear of Gods dishonor refused to do Gods Errand at *Nineve*. It is a goodly and specious colour for actions, to talk of the glory of God: but if the course be not a direct and warrantable course, in vain shall the glory of God be pretended, who will never account himself honoured but in a way of his own. Yea, it hath been the advancement of many a wickedness, to pretend so and so *in order to Cal;* and the course of Antichrist, to make a noise of acting *in order to the Church.*

3. Be tender of the life of man, and of his outward welfare; I say not soul, but even the body and worldly condition, as *Jonah* was not, and we see how he is chid for it. And we see how loving the Lord is, even in this respect, *ver 11. Should not I spare Nineve, a City so populous?* Remember the sixth Commandment, *Thou shalt not kill,* no nor in desire. Remember those commands, *Let no man defraud or go beyond his Brother in any matter, for the Lord is the avenger of all such.* And, be chary of thy Neighbours Oxe or Ass, much more of his life, and comfort of his life; We are fallen into an hard, yea b'oudy age, wherein the life of man is little regarded; nor how well he shall go along in his course. Take heed, there remains a *merciless judgement for them that shew no mercy.*

4. Study the gaining of souls to God, and be glad when there is the least hope of grace began in any. Here also

1 Thes. 4. 6.

Jam. 2. 13.

Luk 13. 10.

also was some fault in *Jonah*, certainly he heard how they fasted and prayed, and turned from their evil wayes: which should have gladdened him, and made him congratulate their repentance, and safety thereupon. Remember, and do so: Convert any if thou mayest be so happy, and as there is joy in heaven for a sinner that repenteth, so let it be on earth. It was a wicked humour in the Pharisees, that they envied the conversion of the Publicans. Beware thou, and be ambitious of the great honor of converting a soul, *Dan. 12. 3. To shine as the Stars for ever and ever.*

Note.

Use.

For the second particular: A marvel it is, that *Jonah* is so stout and sturdy after his great punishment, and all those terrors which God sent upon him. One would have thought he had had enough of his flying to *Tarsus*. But so it is: Some godly men have stout and sturdy corruptions sticking by them which may humble them, and keep them upon their watch; and because they watch not as they ought, God sometimes exerciseth them with strong afflictions, and sometimes with strong conflicts in sad hours. Take heed, Christian, and take thy self in the manner for every unmortified lust, and every corrupt affection. Sturdy humors are sometimes punished with sharp temptations, or visitations of the Almighty.

Calvin.

But I had rather put this humor of *Jonah* upon a way of carnal reasoning, which too much swayed with him at this time; taken from the mercy of God, which he thought would never so far proceed, as to let *Nineve* be overthrowen though he said it. *Was not this my saying, thou art merciful, &c?* If *Jonah* had been sent to *Nineve* with an offer of mercy upon their repentance, as to the ten Tribes, we may verily think he would rather have offered his service, then declined it. But now he mutters against God for his meer denunciation of judgment, as if it could not agree with the nature of merciful and gracious a Lord God: and this mis-leadeth him.

Note.
Carnal reasonings mischievous.

Carnal reasonings do sometimes lead us from God and duty.

1. Totally,

1. *Totally*, as in the ungodly: even the mercy of God undoeth them, as they misuse it, it is their bane. They know God is *gracious*, and *merciful*, and *slow to anger*, and of great kindness; therefore live as they list, turn grace into wantonness, sin more that grace may abound more. As men make it, mercy is a common pack-horse for horrible wickednesses, and final impenitency. Why should they trouble themselves about repenting, when God is so merciful?

2. *Partially*, in the godly, as here in *Jonah*; he knew these Attributes, and therefore he left *Ninive* and went to *Tarsus*. It were well if we did not sometimes bear up our selves too much upon the mercy of God, and an interest in Christ, and certainty of salvation, and perseverance in grace. We hold these things right in the *Doctrine*, and miserably pervert them in the *Use*. And though we swim not with full Wind and Tyde, yet we sail too fast with a side-winde.

Take heed, Christians, and down with these carnal reasonings, which exalt themselves against the knowledge of God, and against the due obedience to Jesus Christ. The ministry intends the casting them down, and so do you, 2 Cor. 10. 4, 5. Never will Religion thrive, where such reasonings prevail. As it prevails more with any man, so he leaves them off, as Gal. 1. 16. Paul consulted not with flesh and blood, but fell to his preaching-work. *Use.* Avoid them.

Consider, there be many of these carnal reasonings taken from the multitude, from example, profit, pleasure, credit, safety, or the like: but none more dangerous than this from the mercy of God, so long as God is merciful, on they go in their sins, and fear nothing. A miserable case!

God is *gracious*; that is, freely for his own sake to forgive the sins of his people. And he is *merciful*; that is, will relieve them against all their misery, spiritual, temporal, and eternal. And he is *slow to anger*; that is, he is loath

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both to empty the Vials of his displeasure upon sinners. And of great kindness, that is, tenderly considers their case, and is willing to do them good.

But should this or any of these be abused to keep from repentance and amendment? were not this the ready way to be drowned in a sea of mercy? Jonah was almost drowned in such a sea; though a godly man, yet almost undone by misapplication of the mercy of God: But thou, O man, a secure and hard-hearted wretch, wilt be quite drowned one day, look to it as well as thou wilt.

For the third particular, It is a strange prayer that Jonah here makes, both for the manner, and for the matter of it: He prayed unto the Lord, and said, Take my life from me.

Mark, this is spoken in haste, being exceedingly displeased, and very angry; and he speaks it in a muttering and chiding manner, expostulating the case even with God himself, I pray thee O Lord, was not this my saying when I was yet in my Country? as if he had said, I thought what thou wouldest do, I had just cause to fly away and never do the Errand at Nineve; I said what would come of it: A merciful God thou art, and by doing the Errand thou wouldest dishonor thy self, and I should go for a false Prophet.

Note.

God hath strange prayers put up sometimes at the Throne of Grace, even by his own people; in their passion they sometimes come before him in a tumultuating fashion. Our rule is, to pray without wrath, 1 Tim. 2. 8. and many good limitations there are for the ordering of our prayers.

Wise. T.

Consider, Christians, and order your prayers aright, as for the matter, so also for the manner of them: Vent no passions before the great God of heaven. It will be ill-favoured prayer, which is so conceived and uttered. And it must be a Divine patience that will bear with such a suppliant.

And let a Christian that observes his weakness, learn hereby

henceby to pray for his prayers; not only for his Sins, Wants, Dangers, other evils, but even his prayers: O Lord hear, O Lord forgive, O Lord hearken and do, Dan. 9. 19. There is an iniquity that cleaves to our holy things, which needs to be pardoned. Christ is our High Priest to take them away, and we need his intercession for that purpose. Prayer is so far from being meritorious, that without mercy it should not be accepted.

But come we to the matter of *Jonahs* prayer: *Take my life from me, for it is better for me to dye then to live*; so *Elias* would needs dye in all the haste for the wickedness of *Israel*, & for the persecution of *Jezebel*, 1 King. 19. 4. *Elias* cause was better then *Jonahs*, who only stood upon his own Credit, and Gods truth in the message delivered: yet *Elias* is reproved for it, ver. 9. *What dost thou here, Elias?* and here, *Dost thou well to be angry?*

It is sinful to desire death according to our own passionate humors, and may justly be reproved.

Note.
Sinful to desire death, how.

There be Cases wherein it is lawful to desire Death; as for example, when we see God calling us out of the world; when the Martyrs saw the truth of God lying at the stake; when the Congregation of the faithful is in danger if betrayed; when an eminent Minister or Brother is to be rescued, as *Aquila* and *Priscilla* laid down their necks for *Paul*, and we ought to lay down our lives for the Brethren.

But for irksomeness of living, or in any corrupt way whatsoever to desire death, is utterly faulty, and deserves to be reproved. Why? Our life is the gift of God, vouchsafed for special uses which he hath appointed; that he may be glorified in us, both living and dying, *Phil.* 1. 20. And therefore it may not be foregone till he please to take us off from our station. Rightly *Paul*, who in one respect desired to dye, but in another respect desired to live, ver. 21, 22, 23, 24.

Take heed, Christians, and suppress all such way-ward

N/s. 1.

and hasty humors of desiring to dye. Ye may be dead before ye are aware. And some have desired to dye, who were glad afterward that they were alive. And why should ye dye before ye have done your work? Or why are ye so shie of suffering according to the will of God? It comes to pass sometimes, that those desire death in their own way, who have basely and treacherously avoided death in the way of God: nice and fine while they get their own ends, but otherwise fool-hardy.

2.

Take heed, and to thy power use life well while thou hast it; in a Christian way say, It is better for thee to live then to dye: during life there is much good to be done for the service and glory of God; *The living, the living, he shall praise thee*, Esa. 38. 19. Spoken in opposition to the state of the dead, from whom all occasion of praising God is cut off, ver. 18. So in *Psal.* 115. 17, 18.

Take heed, it may be in death thou wilt wish for more time to live: or that thou hadst done more work for God, or gotten more hold of his love, or were grown more fit to dye. Such cases have been, and such may be again, Walk in fear, and while thou dost live, live to some purpose.

Ver. 4. 5.

Then ſaid the Lord, Doeſt thou well to be angry? So Jonah went out of the City, and ſate on the Eaſt-ſide of the City, and there made him a Booth, and ſate under it in the ſhadow, till he might ſee what would become of the City.

In theſe two Verſes we have two things to be conſidered. 1. Gods gentle chiding of *Jonah*, *Doeſt thou well to be angry?* 2. *Jonah's* expectation of the Event, *To ſee what would become of the City.*

For the former, we may well admire the gentleneſs and goodneſs of God toward his froward ſervant. God doth not fall foul upon *Jonah* for his raſh anger, nor take away his life as he had deſired, nor throw him into the ſea again, which he could eaſily have done: But debates the matter calmly with him, to bring him to a ſight of his Error, and ſet him into his right way again: Teaching us how to treat with offending Brethren, Children or Servants; not wreak our diſpleaſure in a furious manner, but ſo deal with them as they may beſt recollect themſelves, and take notice of their failings for amendment. It is a fooliſh zeal which ſo reproveſ, as withall it ſeeks not the Parties reformation.

Note.

And now we ſpeak of zeal, we muſt remember that *Jonah* in his paſſion had a zeal of God after a faſhion, being jealous leſt his truth and glory ſhould ſuffer by the ſparing of *Nineve*, and himſelf accounted a falſe Prophet. Our zeal for God ſometimes hath much mixture, both of ſelf ends, and ſelf-ſeeking, and of exceſs in the venting of it. Sometimes we have a zeal of God, but *not according to knowledge*, as *Rom. 10. 2.* Take heed, and watch over this

Note.

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hot affection, neither let it be dampened on the one ſide; nor too much inflamed in the other. Beware leſt God have cauſe to chide for the exceſs, ſaying, *Doſt thou well to be angry?*

Note.

So of good meanings : A man may mean well, and yet make great faults. *Jonah* meant well when he was exceedingly diſpleaſed and angry. *Saul* meant well when he kept the beſt of the cattel for ſacrifice. *Mazzab* meant well when he ſtayed the Ark from falling. Take heed, nothing is more deceitful then mans judgment of his actions in the things of God. In all points we ſhould look to the will of God, and the rule which he hath given in his word.

Doſt thou well to be angry? He ſaith not poſitively, Thou ſinneſt in being ſo angry, but puts him upon his own better thoughts, and would draw from him his own confeſſion; as if he had ſaid, *If I ſhould make thy ſelf judge, yet upon a ſerious conſideration thou wouldeſt find thine error, that thy mind is as the raging ſea, all in a tumult. Latha*, weigh well within thy ſelf whether there be not a foul fault in this thine anger. So the expoſtulation is far more emphatical and urging, then a plain affirmation, though a chiding.

Rom. 3.

Doſt thou well to be angry? If a man would Rhetorically defend *Jonah* in his anger, there might be many ſpecious colours for it. Or if we would a little admit his excuſes, ſomething might be ſaid for him with ſome handſomeness. But, *let God be true, and every man a liar* : We know the judgement of God is according to truth and equity; And, a man ſhall never proceed ſafely and comfortably, unleſs he can ſatisfie his conſcience by the word upon a juſt examination.

Doſt thou well to be angry? God could provide for his own glory without *Jonah's* care; yea and for *Jonah's* reputation. And, if God were ſo merciful as *Jonah* ſaid, why ſhould he not ſhew it to repenting *Nineve*? Or muſt God at *Jonah's* pleaſure become ſevere and terrible? muſt he be cruel,

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cruel, that *Jonah* might not ſeem a liar? muſt more regard, be had of *Jonahs* Credit, then of Gods moſt holy Nature and glory? Laſtly, it ſeems ſcarce to be endured, that Gods doings ſhould be ſo cenſured and miſliked by a poor, weak, mortal ſinner. One of us would ſcarce abide it. Yet God abides it day by day. God can ſcarce do any thing either for afflicting us, or out of the ordinary rode, but we are apt to mutter and complain; ſuppoſe about the confuſions of the times, &c. In general we confeſs he is *right eous in his judgements*, yet in particulars we will needs plead *with him*, and talk with him of his judgements, why and wherefore. Take heed, and ſubmit better.

Jer. 12. 1. 3

But the main point is this: A Chriſtian, when he finds anger ſtirring, ſhould ſay, Do I well to be angry? Anger is a natural affection, and very good uſe may be made of it. Without ſome anger there will be no zeal for God; nor againſt ſin. And he muſt needs be blockiſh and ſenſeleſs, who will not be angry when he ought. There is a quietneſs which is ſinful, and diſhonours God exceedingly, and drowns ſouls in ſecurity. But otherwiſe, we ſhould look well to our anger; ſuppoſe in caſe of Gods doings againſt us, or mans, or any croſs accident; A beloved Child is taken away by death, I ſuffer great loſs by my Neighbour, or the like; my affections now are all in a hurry. But, Do I well to be angry? my rule is, *to be angry and not ſin*; the affection is good, but the diſtemper is evil. What is it? where am I? whether do I ſwerve from my rule or no? I am apt to offend one way or other: therefore I muſt weigh well how I mannage my anger.

Doctr.
Says, Do I well
to be angry?

Eph 4. 26

But how ſhall a man know, whether he *do well to be angry*? *Anſw.*

1. If there be juſt cauſe for thy anger, thou doeſt well to be angry; ſuppoſe at thine own ſin, or the ſin of another: eſpecially to ſee the wickedneſs of the world, and how corruptly things are carried among men. In theſe

Queſt.
Anſw.
Signs of allowable
anger.
1.

caſes

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ches good men have ſhewed great anger, and were never
 diſliked for it. *Moses* was very angry at their murmurings
 and idlieties: and *Chriſt* at the profanation of the Tem-
 ple. And in ſuch caſes we ought to judge our ſelves, that
 we may not be judged of the Lord; to rate our ſelves for
 our ſillineſs, and revenge on our ſelves, and undoe what
 we have done, to the beſt we can: there is juſt cauſe for it,
 becauſe we were ſo fooliſh and ignorant, and as a beaſt before
 God. Godly ſorrow ever works indignation for errors committed,
 2 Cor. 7. 11.

But there will never be juſt cauſe to be offended or angry
 with Gods doings againſt us, or againſt our opinion, as
Jonah was in this place. All reaſon requires, that here we
 be dumb and complain not, and reſt in this; There is more
 reaſon for it then we are aware.

2. Thou ſhalt not do well to be angry, unleſs the cauſe
 be weighty and of ſome importance, as well as juſt. A
 Chriſtian muſt not ſpend his powder upon trifles, as the
 faſhion of ſome is. It would argue neither love nor wiſ-
 dom. Not love, for that covereth a multitude of ſins, and is
 not eaſily provoked. Not wiſdom: for, the wiſdom which is
 from above, is firſt pure, then peaceable. True love and wiſ-
 dom reſerves it ſelf for weighty matters, where God re-
 quires more of our anger and ſeverity, then of our mild-
 neſs.

3. Thou ſhalt not do well to be angry, if thou exceed
 the due meaſure of this affection more then the cauſe re-
 quires. There is a mean to be obſerved, and certain
 bounds beyond which we ſhall not do well. Even lawful
 anger if immoderate, degenerates into fleſhly anger, it
 may be into fury; more fit for a Beaſt or an Heathen, then
 for a Chriſtian. Our rule is, to be merciful as our heavenly Fa-
 ther is merciful; and we ſee how his mercy goes, *Hab. 3. 2.*
in wrath he remembers mercy. Imitate God in puniſhing a
 Child; a Servant, an evil doer. God corrects in meaſure,
 and ſo muſt we.

4. Thou

Exod. 16. 20.

32. 22.

John 8. 17.

1 Cor. 11.

Pſal. 73. 21.

2.

1 Pet. 4. 8.

1 Cor. 13. 4, 5,

7.

Jam. 3. 17.

3.

Eſa. 27. 7, 8.

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4. Thou ſhalt not do well to be angry, if thou keep wrath over long, as it ſeems *Jonah* did, ver. 9. *I am angry, as be angry, even unto death.* Our rule is, not to let the Sun go down upon our wrath. As we muſt not be quickly angry, ſo, when we are angry, we muſt be quickly pleaſed again; Elſe our anger may be turned into malice; And the Devil will waſh the occaſion to work us to farther ungodlineſs; as there, ver. 27. neither give place to the Devil. With a malicious man the Devil lies down at night, and goes to bed with him. Pure Wine is corrupted, if it ſtand too long upon the Lees.

4.
Eph. 4. 26.

5. Thou ſhalt not do well to be angry, if thou grow into hatred of the ſinners perſon: for, right anger is bended at the ſin rather then the perſon, as *Mark* 3. 5. *He looked about on them with anger, and grieved for the hardneſs of their hearts.* Impenitency is the principal object of our grief and anger; And there are certain rules, that we muſt neither approve the ſin for the offenders ſake, nor hate the offender for the ſins ſake: Only in his great wickedneſs he muſt be either ſhunned and avoided, or elſe reprov'd.

5

6. Thou ſhalt not do well to be angry, unleſs thou quarrel with thine own ſins, as well as the ſins of others; and, unleſs thou be angry in Gods cauſe as well as thine own: in both which, numbers of people bewray much corruption. So did not *Moses*, the meekeſt man on earth, in his own cauſe, when ſpoken againſt by *Aaron* and *Miriam*, but in point of idolatry nothing but killing and ſlaying. And for our own ſins, we ſee what our Saviour ſaith of *Moses* and *Bezabab* in the eye, *Mat.* 7. 1, 2, 3, 4, 5. Certainly every man hath moſt buſineſs to do at home: And thoſe ſhall ever go for hypocrites, who ſtrain at a Gnat, and ſwallow a Camel.

6

Chriſtians, bring your anger to theſe rules, or know ye do not well to be angry. I confeſs it is hard to do, but ſay withall, it may be done; therefore Watch, Pray, ſtrive againſt

uſe.

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againſt all exceſs and irregularity in your anger. And, the better to expreſs it, ſuppreſs all the cauſes of diſorderly anger, as Pride, Envy, Self-love, Covetouſneſs, Curioſity, Credulity, and all the bellows that uſe to blow up anger into a flame and combuſtion. Stop the cauſe, and the effect will ceaſe.

For Motives, conſider how the Lord here chides *Jonah* for his exceſs, *Doſt thou well to be angry?* conſider how it is forbidden in Scripture, *Eph. 5. 31. Put away all Bitterneſs, and Wrath, and Anger.* The ſame again, *Col. 3. 8. Conſider how much ſin this anger breedeth, Jam. 1. 20. It worketh not the righteouſneſs of God.* Conſider the danger that comes of unadviſed anger, *Mat. 5. 22. a man ſhall be culpable of judgement.* Conſider thy own infirmities, and how thy ſelf would not be handled angrily. Conſider, the Lord here uſeth *Jonah* withall the gentleneſs and moderation that can be, and we ought to be followers of God as dear Children, *Eph. 5. 1.*

Note.

For the latter, note the wonderful ſtrength of corruption, though it be in part ſubdued by grace. Though *Jonah* was a good man, and but now reprov'd of God for his anger, yet ſtill he goes on in his way-wardneſs, and nothing will content him but to ſee the ruine of *Nineve*. Horrible ſtubbornneſs, which even makes him worthy to periſh inſtead of the City.

uſe.

Hear ye that have the truth of grace, and bend all your forces to the mortifying of Luſts more and more. Fear by *Jonah's* example, to be obſtinate or ſtiſſ in any of your reſolutions; eſpecially when the word gives ſome inkling to the contrary. Natural corruption is a ſturdy old man, which will hardly be ſubdued.

He went out of the City, and ſate on the Eaſt-side of it.

One would have thought rather he ſhould have ſtayed in the City, to have given them more inſtructions now that they were upon the point of conversion. If he had

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met with ſuch a crop of Converts in *Iſrael*, he would have been glad of the occaſion, and ſtayed among them with all his heart.

Note,

But thus it is; Blind paſſions and Corrupt affections hinder us from doing the good which we might and ought to do. Many a man might be very profitable in his place, were it not for his carnal conceits and fooliſh reasonings. He hath fair opportunity by the Office he is in, or by his relation, to beat down ſin; but build up grace, to reform abuſes of the Sabbath, to do good ſervice in his generation: but by his ſelf-conceitedneſs he ſits ſtill, and doth no good at all.

Uſe,

Take heed, and mortifie the remainders of thy corruption; There be *Canaanites* yet abiding in the land: take them in hand, and ſubdue them more and more. It was the fault of *Iſrael*, that they ſate ſtill, and rooted not out the Remnant of the Nations: and therefore they proved pricks in their ſides, and thorns in their eyes, to vex and trouble them from time to time, ſo it is ſtill: Chriſtians ſuffer by their corruptions, becauſe they take not pains to root them out. And we ſee the contray, how when *Paul* prayed thrice againſt the thorne in the fleſh, he 2 Cor. 12. 7. 9. found a grace ſufficient for him.

Cc

He

*He ſate in the ſhadow of his Booth, till he might ſee
what would become of the City.*

Calvin.

Jonah was too literal a Teacher, and did not reach the whole mind of God, who, however he denounced deſtruction againſt *Nineve*, yet ſtill left place for repentance; that if they humbled themſelves, they ſhould be ſpared, which *Jonah* underſtood well in preaching to *Iſrael*; but here in his prejudicate opinions he cannot remember, and ſo is juſtly kept doubtful of the Event, with enduring of ſcorching heat, and the loſſe of his Gourd.

Note.

Our corrupt humors do many times keep us in the dark, that we cannot ſee duty or comfort as we ought and ſhould do. Every man is tempted when he is drawn aſide with his own luſt, and enticed, Jam. 1. 14.

Uſe.

Take heed, and ſubdue theſe odd humors, and pray for the Spirit of truth, who will both teach thee all ſaving truth, and bring all to thy remembrance. Had *Jonah* remembered the tenor of his former preaching, he had not expected *Nineves* deſtruction ſo pertinaciously.

Ver.

Ver. 6. 7.

And the Lord God prepared a Gourd, and made it come up over Jonah that it might be a ſhadow over his head, to deliver him from his grief; So Jonah was exceeding glad of the Gourd. But God prepared a worm when the morning roſe the next day, and it ſmote the Gourd that it withered.

Here the Lord ſeeks to correct *Jonahs* Error by a real instruction; namely of a gourd, which, being comfortable to him, *Jonah* would have ſpared: but *Nineve* was far better then a gourd, and therefore the Lord moſt righteouſly will have it to be ſpared. Argument.

The Simile is in five Verſes, the Application in the laſt.

For the former: we have, 1. Gods providence, in ordering of ſuch an help for *Jonah* againſt the heat of the Country; he prepared a guard. 2. *Jonahs* comforting with ſuch a help; he was exceeding glad of the gourd. 3. The withering of it, which was a great grief to him.

Of the gourd; no ſuch grow in theſe Northern Countries, but in the Eaſtern Countries a gourd is a ſhrub with broad, black, and ſmooth leaves, and hath a Pod with ſeeds which reſemble ſome creature of that Climate. Such a ſhrub the Lord now provides for *Jonah*, that he may be ſheltered from the ſcorching of the Sun. But here is ſomething extraordinary in it; namely, that ſo tall and uſeful a creature ſhould ſtart up in a night, and that it ſhould grow juſt to *Jonahs* Booth, and ſo ſtrengthen the weak ſhelter he had provided for himſelf. So it is a kind of miracle: and miracles have ſeldom been done for a particular mans uſe and benefit, though a dear Ser-

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vant and Child of God. The greater mercy is this to *Jonah*.

Note 1.

Obſerve here the providence of God reacheth to the ſmalleſt things that are, even to plants and Worms. We have ſeen it formerly in the matter of Tempeſt, Sea, and Whale, which are eminent works of God; and now we ſee it in a baſe *ſhrub* which God prepares for *Jonah*, and in a ſilly *worm* which he prepares to wither the ſhrub. So of *little ſparrow*, and *hairs of the head* *Mat.* 10. 29, 30. All are numbred, and not one falls to the ground without the will of our heavenly Father, who alſo telleth the number of the Stars: And upon *Egypt* he ſent the Flies, Lice, Frogs, Locuſts, other Plagues, and took them away when he pleaſed.

Uſe 1.
Pſal. 147 5.

Now bleſs the Lord who *humbles himſelf to behold things on earth*, Pſal. 113. 6. We may well admire and adore this glorious Lord God; *his underſtanding is infinite*, his Power, Prefence, Wiſdom, Mercy, care of his people, preſervation of the creatures, even the meanest. *Jonah* was much bound to be thankful, that when the *Ninevites* yielded him no entertainment, and he provided a ſimple one for himſelf; the Lord prepared this gourd for him. Which is alſo our caſe not ſeldom.

2.

Learn alſo in the ſmalleſt turns of providence to look upward, and aſcribe all to the right cauſes. Whether it be for mercy as this gourd, or for affliction as the worm, it is all of God: he prepared the one, and the other; and ſo he doth ſtill: It is not luck, or meer chance, or ſecond cauſes, but God provides and orders all theſe ſupplies, with all the events, and all the croſſes: *It is the Lord*; be patient, or be thankful; *The Lord gave, and the Lord took away, bleſſed be the Name of the Lord*. It is not our own bow or ſword, but the right hand of our God. If it be a little drug or potion that doth me good, an obſcure friend, a ſmall accident, a *little help* to ſtand me in ſtead, it comes

1 Sam 3. 10.
Job 1. 21.

of God and he ſhall have the glory of the thing, Dan. 11.

34. They ſhall be helped with a little help.

This would be of ſingular uſe in our whole courſe, to live as Chriſtians: to acknowledge a dependance on heaven, to ſee by faith the Sovereign Lord of the world; to breed contentment in that little which is allotted to us; to make us thankful for ſmall favours ſhewed, or patient when a ſmall matter falls out and croſſeth us. The Lord prepares the gourd and the worm: not only the Whale, but the Worm. We are apt in great matters to think God hath an hand, but in ſmall matters we ſcarce look ſo high: take heed, and look upward even in ſmall matters.

Obſerve again, how powerful the providence of God is in theſe ſmall matters. 1. In erecting a gourd, it came up in a night; in the common courſe of Nature it ſhould have been growing up a quarter of a year together; to a juſt tallneſs and bigneſs: but God makes it ſhoot up in a night. The Lord ſometimes on a ſuddain ſhews light and comfort to his people; when and where they leaſt expect it; at the Red ſea, out of a Rock, in the miſt of Jordan. He ſtirred up the ſpirit of Cyrus, to ſend his people home to their own land. He delivered them from Haman in a way which they leaſt thought on. 2. In taking the gourd away: he prepared a worm which ſmote it, and it withered. He could have blaſted it without a worm, but pleaſed to uſe ſuch a vile creature for our inſtruction. Small things can croſs us when God bids them: Graſhoppers, Amos 7. 1. Flies and Lice peſtered Pharaoh exceedingly. A ſmall cut in the fleſh hath gangrened and killed. Little David ſlew the mighty Goliath.

Note 2.

Learn to ſee a powerful God in a weak creature; Weak things of the world to confound the mighty. By the ſoo Verſe 1^{ſt} Cor. 1 27. neſs of preaching to ſave them that believe. To uphold a weak Chriſtian againſt Principalities and powers, 2 Cor. 12. 9. My ſtrength is made perfect in weakneſs; Water in Baptiſm

Uſe.

1^{ſt} Cor. 1 27.

2^{ſt}

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to ſet forth Chriſts blood, and cleaning from ſin. Bread and Wine in the Lords Supper to ſet forth the body and blood of Chriſt; and to nourish the believing ſoul to life eternal. So of old, the ſword of the Lord and of Gideon; his Barly-cake overthrew the Tents of the *Mid'anites*, Lamps and Pitchers confounded their mighty hoſt. Trumpets of Rams-horns demolished the walls of *Jericho*. *Moses* his Rod divided the Sea. All pointing at the wonderful power of God, working by ſuch ſilly means. Where glorious means are uſed, we are apt to doat on the means; but where the means are ſo ſimple, we are forced to look up unto God.

Note 3.
God provides
well for ill de-
ſervers.

Obſerve yet more: God provides for his ill deſerving ſervants ~~was~~ here for cholerick *Jonah*; he lives whereas he deſired to dye, and beſide, hath a gourd prepared which affords him much comfort. *Though we believe not, yet he abideth faithful, he cannot deny himſelf*, 2 Tim. 2. 13. Gods Children ſometimes deſerve full ill at his hands, and are ready to draw down wrath upon themſelves, but in mercy he forbears, and continues a gracious providence toward them.

Uſe.

Mark theſe footſteps of his goings with you, and ſtrive to be thankful. In our paſſions ſometimes we make faults enough, and forfeitures, and open a fluce to let in judgements: but the Lord ſtops the Damme, and we are not drowned. Admire his goodneſs, and be enlarged unto thankfulneſs. He doth good to them that deſerve it not, yea to them that deſerve ill at his hands; more, to them that are drawing miſchief upon themſelves.

Note.
Small matters
ſometimes very
comfortable.

Come we now to ſee how *Jonah* comforteth himſelf with his gourd; ~~he was exceeding glad of the gourd~~. Small matters ſometimes are very comfortable to us; a Cup of cold water, water out of a Rock, Manna out of a congeled dew. *Naamans* waſhing ſeven times in *Jordan*. A few Figs and Raiſins to the fainting *Amalekijie*. A bunch of
Figs.

Figs to *Hezekiah*: Bile. Barly-loaves to thousands of people. And, to an hungry ſoul every bitter thing is ſweet.

ſe 1.

Whereby we ſee what poor and weak creatures we are, and what a ſilly life the life of Nature is; ſuſtained and cheriſhed by thoſe ſmall matters. And if ſo, be humble, meek, thankful, heavenly-minded, affected earneſtly toward a ſpiritual and eternal life. It is time to get Chriſt to be our life, who ſaid, *I am the way, the truth, and the life*; John 14.6. to get the Spirit of life, to enter into the way of life, to nourish an hope of life everlaſting. Life of the ſoul is infinitely better then the life of the body, and ſo are all the means that maintain it. Outward things commonly are prized according to their worth, and what they will yield, and ſo ſhould the means of grace be mightily prized. The wiſe men were *very glad of the Star* that led them to Chriſt, teaching us to prize gracious means which firſt lead us to Chriſt, and afterward confirm us in him. Mar. 2.10.

2.

And we learn in ſmall matters to take notice of a great love which affordech them, and much comfort by them. Mercies commonly are beſt ſeen in the want, but it were better to eſteem them by the uſe and benefit of them; it would argue more ingenuity, it may be the truth of grace. It were baſe not to diſcern the benefit of our Limbs and parts, but only by the Tooth-ach, loſs of a Joynt, breaking of Bones, or the like: Nature can do this, but grace looks higher, to a great God in a ſmall favour; Oh it is no ſmall love, nor ſmall purchaſe, nor ſmall pledge: Sleep, digeſtion of Meat, Sun-ſhine, Seasons of the Year, are ordinary and come of courſe, and they are ſmall to ſee to, and of daily uſe; but ſhould not therefore be the leſs prized, nor improved for God: *Theſe ſubjects are parvis.*

For the latter, the withering of the gourd, to the great grief of *Jonah*.

God hath wayes and means to blaſt our greateſt com-

Notes.

forts; as here, the gourd whereof *Jonah* was ſo exceeding glad, ſoon blaſt our comfort.

gled, a worm was beſpoken to ſmite and wither it. So we read of blaſting and mildew, Locuſts, Caterpillars, Canker-worms, Palmer-worms, Graſhoppers, other Deſtroyers of Gods providing, whereby an hopeful crop in the Spring comes to very little in the harveſt; all of the Lords doing, *Hag. 1. 6, 9, 10, 11. Pſal. 107. 33, 34.*

Uſes.

And it teacheth us,

1. Whither to look in all calamities of the year; as for example, the worm which God prepares, the Eaſt-wind, Red wind, Black wind, other evils that come and blaſt our hopes: They come not without the Lords ſending, therefore this is his Controverſie, therefore for ſin, therefore be humbled, make peace, get into his favour, walk more carefully for time to come. Excellent inſtructions for all of us: Do we not all live of the field? and who muſt prosper the fruits of the field, harveſt or vintage, but only God? and if it be not prosperous, who is it that blaſted it? the common ſaying is, My Garden or Field was likely to yield a good Crop, but a ſcurvy worm came and deſtroyed all, I ſhall ſcarce be able to pay my Rent, or maintain my Charge. Nay but, O man, who prepared that worm, or ſent that Eaſt-wind, or other ſpoiler? Affliction ſpringeth not out of the duſt, there is an higher cauſe, look thither, and ſee what is to be done in a Religious way.

2.

2. To check and moderate our joy in theſe earthly things while they laſt with us, as knowing they may be ſoon blaſted and taken away. The Graſs withereth, and the Flower of the Field fadeſh away, Even ſo is the glory of the world. Therefore rejoice as not rejoicing. Comfort may be taken, but take it in a moderate manner. Some are taxed, that they ſee themſelves without fear; and they are a great generation now-a-days of men that are wholly in their natural enjoyments. It is noted for part of *Jobs* piety, that he was jealous over his Childrens Feaſting,

1 Cor. 7. 30.

Job 12.

ing, and it would be piery in others to be jealous over themſelves.

3. To improve the comfort we have by the creatures, to the glory of God who gave and preſerved them, and muſt bleſs them to us. *Whether ye eat or drink, or whatever ye do, do all to the glory of God.* In his hands our breath is, and all our times, and all our comfortable enjoyments. It were good to keep in with him, that theſe mercies may be continued, as alſo bleſſed to us. The chief Motive is, to have comfortable Communion with our good God; but it is one Motive, to have an holy and whoſome uſe of the creatures. While the Rent or Service is duly paid, the Tenant enjoyes all quietly. 3.
1 Cor. 10. 31.
Drut. 28. 47.

4. To foreſee changes that may quickly come upon our natural contentments. *Jonah* ſhould have thought, it is a pretty accommodation to have ſuch a gourd; but, may not a worm ſoon ſmite it, and cauſe it to wither? Certain it is, that God never lets us a long Leaſe of theſe temporals; but we ſhall have and hold them at his pleaſure. A great change there will be at the laſt, and we ſhould ever wait for it: but before that time there may be many changes, and it will be our wiſdom to make account of them. It will be far eaſier to ſay, *The evil that I feared, is come upon me.* He was wiſe and holy who ſaid, *All the days of my appointed time will I wait till my change ſhall come.* 4.

5. In all ſuch changes that happen, we ſhould be patient and ſubmit to the will of God; as dumb, and not open the mouth. This was one of *Jonah's* faults, that when his gourd withered, he was angry, and ſaid he *did well to be angry to the death.* Take heed; by much wrigling we may make our burthen heavier then it would have been. But by patience an evil becomes much lighter, which could not be prevented, nor afterward ſhaken off. 5.
Job 14. 14.
Pſal 39.

6. Above all blaſts take heed of a blaſt upon thy ſoul, and upon the Ordinances, and leſt that voice come forth,

Did

Never

The Propheſie of Jonah.

Mat. 21.
Ez k 24. 13.
Rev. 8. 11.

Never fruit grow on the tree mare; or that, Thou wouldest not be cleansed, thou shalt not be cleansed; or that, Be filthy still, be unrighteous still. These are heavy judgments of God, and lie upon the spirits of many for their unthankfulness and unfruitfulness under the means of grace. They are worse then Famine, War, or any temporal judgements, as the soul is more excellent then the body: Yet inflicted on many, because they have long sate under the dews of heaven, and are still a barren heath; *nigh unto a Curse, whose end is to be burned.* Heb. 6. 8.

Take heed, Christians, lest God in wrath blow upon these Ordinances, and for your sluggishness make them altogether ineffectual. This is come upon some already, no whit moved by all the good instructions and exhortations they have heard in the ministry. And some have lost the fine and ripe parts which sometimes they had, and are become very lots. Others are quite fallen away either to Profaness or Heresie, as the Dog to the Vomit, or the Sow that was washed, to wallow in the mire: or as the Salt which hath lost his savour, and good for nothing but the Dunghil.

There be some sorts of men specially that should beware of these spiritual blasts. 1. Young people, who are newly looking into the world. 2. Those that come out of dark Countries to a place of light and warmth, by good preaching. 3. Those that had their Consciences rowsed by a fit of sickness, and took up good resolutions. Beware lest for negligence the Lord swear in his wrath that ye shall not enter into his rest, Psal. 95. 11.

Ver. 8. 9.

And it came to paſs when the Sun did riſe, that God prepared a vehement Eaſt-winde, and the Sun beat upon the head of Jonah, that he fainted, and wiſhed in himſelf to dye, and ſaid, It is better for me to dye then to live. And God ſaid to Jonah, Doeſt thou well to be angry for the gourd? And he ſaid, I do well to be angry, even unto death.

Two things are propoſed in theſe two Verſes. 1. A farther tryal of *Jonah's* patience which is found to be ſmall. 2. A new chiding him for his anger about the gourd, together with his ſtout reply, *ver. 9.*

For the former: God is pleaſed farther to try the patience of *Jonah* by adding a new affliction; he not only blaſts his gourd and takes that away, but increaſeth the vehemency of the Sun-ſhine which faints him up, and makes him even weary of his life.

So with us: God ſometimes not only takes away our natural comfort and worldly accommodations, but ſends upon us ſmart and grievous afflictions; drougths, ſcorching weather, diſtempers in the Air, thereby diſtempers in the body, fiery and acute Diſeaſes, as Agues, Fevers, Inflammations, Leproſie, Calenture, &c. which are one of the threats for diſobediſſence, *Deut. 28. 21.* Or if it be not ſo bad, yet the hot ſeaſon ſhall make us faint, and weary of our lives, as here *Jonah*.

But why did not *Jonah* return into *Nineve*, and get ſhelter there? or remove into ſome Village near hand,

Note.
Loſs of good,
ſmart of evil.

Queſt. 1.

Anſw.

where he might be protected from this hot weather? *Anſw.* 1. Because he was of a stout and sturdy ſpirit, and would not ſeem in the leaſt to be beholden to the *Ninevites*, or any of their Neighbours. 2. Because he expected every day the ruine of *Nineve*, which he would be glad to ſee with all his heart for his Credit ſake which he took to be much engaged in the buſineſs. And what ſhould he do in a ruinous houſe, which was likely in ſhort time to come tumbling upon his head?

Queſt. 2.

Anſw.

Another queſtion may be, why the Lord doth thus follow him with more and greater afflictions. *Anſw.* Becauſe he had a mind to break and ſubdue this ſturdy humor in *Jonah*: which the meer loſs of the gourd could not do; as ver 9. *he was angry for the gourd*; and fears not to tell God, that he doth well to be angry, even unto death. So there needs a farther and ſtronger Purge to carry away this extreame-ly peccant humor; as with us alſo, whom lighter afflictions do little prevail withall.

Uſes.

1.

Take we hence theſe inſtructions.

1. To juſtifie God in all his ſharp dealings with us; when not only he takes away our Children, Wealth, Corn, Cattel, comforts of this life, but ſends Famine, Sword, Peſtilence, new Diſeaſes, Pox, Agues, other evils; Say, *The Lord is righteous in all his ways, and holy in all his works*. We are apt to ſit in judgment upon his doings, and charge him fooliſhly, as too ſevere; but ſhould rather clear him and lay the blame where it ought to be laid. *Pſal. 51. 4. That thou mighteſt be juſtified when thou ſpakeſt, and be clear when thou juſteſt.*

Pſal. 145. 17.

2.

2. To lay all the blame of our ſufferings upon our ſelves; as *Pharaoh* at laſt was taught to do. *The Lord is righteous, but I and my people have ſinned*. And when we finde our ſelves apt to mutter againſt God for ſeverity, we ſhould take our ſelves in the manner, and lay, Why do we complain when the cauſe is in our ſelves? *Wherefore*

doſt thou

doth a living man complain, a man for the punishment of his sins? let us search and try our ways, and turn again to the Lord. And if we had our due, we should be utterly consumed, yea cast into hell long before this time, as in the same place, *It is the Lords mercies that we are not consumed, because his compassions fail not.* Lam. 3. 39. 40.

3. To mortifie those wretched corruptions which God would have to be weakned, as here, this stoutness of Ienah, and to break off those sins which most agree with our crooked nature, and odd occasions of offending. A sharp winter useth to kill the weeds and vermines, and cherish the Corn that is hidden. So let it be with our failings, in one kind or other.

Ienah fainted, and wished in himself to die.

He that will wish himself dead so often as he hath sore occasion, shall have more occasions then one so to wish. Ienah had prayed this before, *My God, I beseech thee, take away my life from me.* And now, seeing God pleased not thus to gratifie him, he falls to wishes, which is a higher kind of desire. And whereas at first he only thus wished in himself, afterward he uttered his mind saying, *He is better for me to dye then to live.* As our 3. So David in Psal. 39. 3. *My heart was hot within me, while I longed, saying, I have burned. Then spake I with my tongue.*

Take heed, Christians, and smother these hot and unquiet affections at the first arising, mark them, confound them, suppress them, use means to subdue and vanquish them, as for instance, Get abundance of faith and patience, which may keep you from thus fainting and wishing: to dig the Apostle and Martyrs, and other holy men in great and lingering afflictions, 2 Cor. 4. 16, 17, 18. For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal glory of glory. If only we look at the things.

12.

13. 3. 4.

Note.
Idle wishes.

Use.

2.

The Propheſie of Jonah.

things which are ſeen, but at the things which are not ſeen; for the things which are ſeen, are temporal; but the things which are not ſeen, are eternal. And conſider it is not a manly thing, to deſire death ſo often as ſtrong afflictions ſhall urge: and we ſaw on ver. 3. how we may deſire death, and how not.

whether it be
better to dye
then to live.

But let us a little examine the truth of this ſaying of Jonah. *It is better for me to dye then to live.* Is it indeed better to dye then to live? *Anſw.* 1. Within the limits formerly mentioned it is better, namely, when God calls us away, or the like, *Ecc. 7. 1. The day of death is better the day of ones birth.* 2. Without ſuch cautions it is not better; and mark, it is neither better for godly men, nor for others.

1.

Phil. 1. 23.

1. Godly men may do much good in the Church while they live, which if they were dead, they could not do; as for example, while Paul continued among his Converts, he abode with them for their furtherance and joy of faith, *Phil. 1. 25.* and this conſideration put him into a ſtraight, whether he ſhould be diſſolved which was far better for him in his own particular, or live yet longer. A godly Miniſter while alive, may be a means of converting, confirming, or recovering many. So a godly parent, or maſter. Yea, in reſpect of a mans own ſelf: he may get the more hold of Gods love; and do more good to put upon his account in that day, and ſee his charge of Children well bred up, and entred into the world, with counſel to them where they erre, or to neighbours between whom peace is to be made, and divers good offices.

2.

2. Wicked men of all other ſhould not deſire to dye, whatever their ſufferings be in the world, becauſe their peace is not yet made with God; they are not yet in Chriſt, they have not yet repented, nor ordered their way ſo as to be fit to dye. And if they dye before they be fit, they have infinitely worſe ſufferings remaining for them. It is for ſuch to fear death, and get it put off as long

as they can. Why? then they ſhall keep out of hell ſo much the longer. None but *the righteous haſt hope in his death.* Others, by well uſing the means of grace, and accepting the offers of grace, ſhould labour to become *righteous*; namely by juſtification and ſanctification.

For the latter: God gently chides *Jonah* for his anger about the gourd, and *Jonah* ſtoutly replies upon God in way of juſtifying himſelf. Two ſtrange paſſages I ſee a little what inſtruction they yield us, to glorifie God, and condemn ſinful ſelf.

For Gods gentleneſs, he doth not take *Jonah* at his word, when he wiſhed to dye, but only gives him a gentle chiding, as ver. 4. *Doſt thou well to be angry?* but there he was angry for ſparing of *Nineve*, here for loſing of the gourd. Both times God is very meek to him; chides him, but as gently as may be. Imitate, chide as occaſion requires, but chide with mildneſs, and in a treatable manner; try whether ye cannot reprove ſin with ſome love to the ſinner: uſe milde words and ſtrong arguments; we ought to be follower of God as dear Children.

Doſt thou well to be angry? and he ſaid, *I do well to be angry, even unto death.*

Note the ſtrength of affections; When we are angry, we are apt to be angry to death. When we grieve, our worldly ſorrow cauſeth death. When we deſire, we are all on fire, and dye if we be not ſatisfied. When we love, we fall to doating: and ſo in other particulars, *Cant. 8, 6. Love is ſtrong as death, jealousie is cruel as the grave.*

See hereby how much need there is to bridle affections with reaſon, eſpecially with Religion. Well are they called *unreaſonable*, and need to be carefully ordered. We have our affections common to us with the beaſts, but have reaſon to curb them as beaſts have not, and as Chriſtians, we have rules of Religion where natural reaſon can do little; and even thoſe that are religious, finde enough

chide gently.

Eph. 5. 1. 3

Note.
affections un-
realy.

Heb.
Εὐδωκίαν.
ἀλογοί.

to do in mortifying their paſſions, and regulating their affections: matter of much and conſtant care before-hand, and of ſorrow afterward. *Jonah* was a godly man, and yet ye ſee in what a pickle he is, and with how much grief he is likely to return into his own country.

But mark how God expreſſeth the object of *Jonah's* great anger *The gourd*, a ſilly ſhrub, for which he had not laboured, nor made it to grow: it came up in a night, and perished in a night: yet he is angry, even unto death, and tells God he doth well to be angry. We are ſometimes apt to be

Note.
Apt to be angry
for ſmall mat-
ters.

very angry for ſmall matters; things not worth the joy while we have them, nor the grief or anger when we forgoe them: as for example, If we ſuſtain a little loſs, If a ſmall croſs befall us, If a little diſcredit light upon us, or an opinion of diſcredit, &c. Weak minds and ſtrong fancies do us much ruth in theſe caſes. Our hearts are ſet too much upon them, and we are too much wedded to our own wills: and in preſent think we ſhall never be recruited of ſuch comfortable accommodations; ſo take on, as if there were no comfort to be had: as *Hagar*, when a well of water was near unto her. And here, no doubt but there were other ſhrubs thereabouts, to which *Jonah* might have repaired: or if not, this is not the firſt time that ſhrubs and Trees too have been blaſted.

Uſe.
Be patient.

Take heed, Chriſtians, and bewray not ſuch weakneſs about theſe trifles. Say, if I keep patiente ſo little in theſe poor things, what ſhall I do when God comes to take away my life? what, if my houſe ſhould fall on fire, and all my goods conſumed to aſhes? what, if all my Children were ſlain at a clap, as *Johs* were? even there I muſt ſubmit, and be patient, poſſeſs my ſoul, and inherit the promiſes: much more in the matter of ſhrubs.

Object.
Anſw. I.

Oh it was a witty Child, and a ſourdiſhly *Anſw.* What-ever it was, it was not too good for him that took it away, and he ſaw thy doating, and he intended good by the affliction,

affliction. No doubt but ſome of *Job's* Children were pretty and towardsly : and we read they were very loving one to another. And we eaſily conceive, that a gourd to a Booth was a pretty accommodation.

Oh I ſhall never get the like comfort if I live never ſo long. *Anſw.* 1. Thou doeſt not know, if not in kind, yet thou mayeſt have as good, or better. 2. To a good ſoul one God is better then ten Sons, an hundred houſes, millions of gourds, or the beſt of creatures.

Oh there is the queſtion, whether God love me or no : I am ſure he takes away my comforts, but I am not certain that in Jeſus Chriſt he is become my God. *Anſw.* 1. The aſſuring of Gods love to the ſoul is a buſineſs to be done at all times; not only in troubles, loſſes, and afflictions, but even in our greateſt proſperity, and when we have gone fartheſt about our evidences. Even Believers themſelves muſt give diligence to make ſure their Calling and Election, 2 *Peſ.* 1. 10. 2. Certain it is, that neither the enjoying of earthly comforts is a ſign of Gods love, nor the loſing of them a ſign of his wrath or hatred, *Ecc.* 9. 2. None can know love or hatred by all that is before him. Yet this is a caſe wherein ſome godly Chriſtians do ſometimes too puzzle and perplex themſelves.

But I conclude with this ſtout reply of *Jonah* upon God : Reply not as Doeſt thou well to be angry ? yea, I do well to be angry, even unto death. He ſhewed ſtrange weakneſs before, that he was ſo angry for a triſtle; but now he bewrays ſome wickedneſs, that he answers God ſo ſtubbedly, and with ſome degree of blaſphemy. We might ſay as *Rom.* 9. 20. Nay but O man, who art thou that reſpoeſt againſt God ? Shall the thing formed ſay to him that formed it, Why haſt thou made me thus ? We have little now to ſay for *Jonah* and his goodneſs, but only that, firſt, he writes theſe things of himſelf though to his own great ſhame in the Church for ever; ſecondly, he gives God the laſt word, as yielding at laſt to the equity of ſparing *Ninive*. Go, and do thou likewiſe.

Note.
Use.

The Propheſie of Iſonah.

And let us all learn to be wiſe, eſpecially thoſe that are apt to be haſty and choletick.

Paſſions in the ſtrength of them do tend unto blaſphemy.

Obſerve them how they come upon thee, and be exceeding watchful againſt them. *Anguſtus* for ſtaying his anger was counſelled to ſay over his Greek Alphabet diſtinctly. *Titus Andronicus* in the like caſe muſt ſtay forty dayes between a bloody decree and the execution. Some for want of ſuch deliberation have broken forth into horrible Butcheries. Others into horrible blaſphemies, Curſing and Swearing. And *David* bleſſed God for ſtaying him in his bloody intention againſt *Nabal* and his family.

1 Sam. 25 32.

Ver. 10. 11.

Then ſaid the Lord, Thou haſt had pity on the gourd, for the which thou haſt not laboured; neither madeſt it grow; which came up in a night, and periſhed in a night. And ſhould not I ſpare Nineve, that great City, wherein are more then ſixſcore thouſand perſons, that cannot diſcern between their right hand and their left hand, and alſo much cattel?

Drift of the words.

In this Conclusion of the Book the Lord applies the former Simile, ſhewing, that not the gourd was intended in the erecting or withering of it, but ſomething elſe. So in other temporals: We live in the world, we eat, and drink, and ſleep, and do buſineſs, but muſt ſo order our matters, as we may finally attain the life eternal. And in ſpirituals, ſo much good Preaching is not intended merely for hearing of Sermons, but by hearing to get faith; and to walk with God in an holy obedience; the receiving of Sacraments is not merely for the reſreſhment of the

Rom. 10. 17.

the body, but that the ſoul may be ſtrengthened in faith, comfort of the holy Ghoſt, and way of obedience. Remember, and aim aright, and put not aſunder what God would have joyned together.

But mark the inference which the Lord makes; how he draws an Argument from the leſs to the greater; If *Jonah* may be pitiful, why not the God of heaven? and if the gourd may be ſpared, why not *Nineve* much more? God is infinitely greater then *Jonah*, and *Nineve* is almoſt infinitely better then a gourd. Therefore all the reaſon in the world requires, that *Nineve* be ſpared, ſeeing God pleaſed to have it ſo; ſay *Jonah*, is it not reaſon? And this convinceth him, that he hath no more to object: we ſhall not hear one reply more; he yields to the equity of ſparing *Nineve*.

It were good, that all ſinners would thus be ſilenced, and yield to the convictions of the Miniſtery; as the man that was *convicted* in Preaching, and *fell down on his face*, ſaying, *God is in you of a truth*, 1 Cor. 14. 24, 25. *Auguſtine* ſaith, It is good for a man to be overcome By the truth; for, if he be unwilling, it will overcome him howſoever. Whatever defences a wicked man makes for his ſins, hereafter he ſhall be non-pluſed, and have nothing to ſay for himſelf; as the Gueſt who had not on a Wedding Garment, queſtioned, ſtood ſilent, and could make no defence, *Mat. 22. 11. He was ſpeechleſs*; or, he was *choked*. And ſo, out of the ſinners own mouth he ſhall one day be condemned.

Beware, and yield to a convincing Miniſtery, both as concerning ſome act of ſin, and concerning the eſtate of ſin. Say it is a ſin, when the word ſaith it is a ſin, whether Drunkenneſs or the like; therefore to be repented and forſaken, and peace to be made with God. Say it is a ſinful and damnable eſtate when Conſcience ſo ſtrikes thee in hearing a good Sermon; therefore give all diligence to make it a good eſtate, as the Client that fears a ſlaw in his

Argument.

Note.
Yield to holy
convictions.

E'quidm.

Uſe.

Title, or the Patient that doubts his Diſeaſe may prove mortal : to make ſure work in ſoul matters, is far better then either of theſe.

Parable, what
it is.

Mat. 13.35.

Still mark, what kind of Doctrine the Lord uſeth, to make *Jonah* come to himſelf; namely, a parable; ſo *Nathan* by a parable brought *David* to a ſight of his ſins, and to repentance: and it was ordinary with our Saviour, by earthly things to inſtruct about heavenly. *Without a parable he ſpoke nothing: I will open my mouth in a parable: A familiar kind of teaching, whereby a man of Art and Wiſdom convinceth the judgement and Conſcience of his Hearers, concerning heavenly matters by occaſion of earthly. And it is well, if men of Art and Wiſdom do come down ſometimes from lofty Themes, to treat with plain people in a plain and familiar manner. Some caſes have ſhewed, that this courſe hath taken when grave and weighty Diſcourſes hath prevailed little, as being much tranſcendent to vulgar capacities. University-men grew not profitable Preachers, till they learned to liſpe and Halt with plain people. And ſome have adventured to ſay, that the man in his Fables ſhewed as much wiſdom as any of the Philoſophers. I am ſure God hath choſen the fooliſh things of the world to confound the wiſe, 1 Cor. 1. 27.*

Eſope.

Uſe.

Judg 9.

Then embrace and improve this plain teaching by ſimilitudes. Deſpiſe it not becauſe it is plain, but make much of it becauſe it is profitable. It profited *Jonah*, and ſo let it profit thee. And beware, leſt if thou profit not, it riſe up in judgment to condemn thee the more heavily. *Jorham* by a parable reproached the *Sichemites* with their ingratitude and treachery; Chriſt the Jews with their unfruitfulneſs and unthankfulneſs, by a Vineyard let out to Huſbandmen: Which to this day affordeth inſtruction to barren Chriſtians, leſt at the laſt they be deprived of the Goſpel.

Num. 1.

For farther obſervations, gather up theſe gleanings.
1. That the Lord ſaith, *the gourd for the which thou haſt*

The Propheſie of Jonah.

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not laboured. Many of us enjoy mercies and comforts, for which we never laboured, houses which we never built, wells which we never digged, friends which we never deserved, it may be never thought on them. Heirs have lands they never purchased. All live of the field though they never plowed. Children feed and are cloathed though they take no care nor pains for their living: and all of us live at Gods finding though we deserve nothing, but rather the contrary; *Man lives not by bread onely, but by every word that proceedeth out of the mouth of God: and, Mans life consisteth not in the abundance of the things he possesseth.*

We enjoy mercies for which we laboured not.

Whereby see the free and undeserved goodnesse of God, who is a great House-keeper, and gives us all things liberally to enjoy; many without our labour, some without our thinking, all without our deserving, His providence waketh while we sleep, and worketh for us while we take our leisure. In the night-time he caused the ground to spring up for *Joaab*: he cast a Kingdome upon *Saul* while he sought Asses: and upon *David* while he kept Sheep. Every morning *Israel* gathered bread in their Tents, which the dew of the night had baked. Who of us but can say, we have received mercies which we little thought on? we had mean beginnings, and sorry proceedings, and yet we are increased into two Bands.

Use 1.

Then for gracious Christians, how hath God prevented them with his graces, not willing, yea resisting? *aliens to the commonwealth of Israel: enemies in their minds: rebels to all spirituall good: yet called and brought home, justified and sanctified, and in a fair way to be glorified.* God is greater then they, and so they were overcome. God be thanked that ye were the servants of sin, but have obeyed from the heart the doctrine delivered, Rom. 6. 17. An argument there, to urge a real holinesse: to dye to sin, and live to righteousness.

Eph. 2. 12.

Learn also to do good with those temporalls, which God hath cast upon you so unexpectedly. *Honor the Lord with*

Use 2.

thy

Do good with thy ſubſtance, and with the firſt fruits of all thy increaſe. When thou haſt eaten and art full, forget not the Lord thy God. Hence the offering of the firſt fruits in the Law, and the paying of Tythes, and the confeſſion, *A Syrian ready to periſh was my Father*: and *Jacobs confeſſion, With my ſtuff I went over this Jordan, and now I am become a rich man*: and *David's deliberation with himſelf, What ſhall I render to the Lord for all his benefits*? *Bleſſe thou the Lord, O my ſoul, and all that is within me, bleſſe his holy Name*. And the cenſuring of the unthankful Lepers when cleauſed, *Ten were cleauſed, but where are the nine*?

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Pro. 3. 9. 10.
Deut. 8. 11.
26. 5.
Pſal. 116. 12.
103. 1.
Luc. 17. 17.

Here let none take up an evil thought, as if excuſed becauſe he hath faithfully laboured for what he hath gotten. Other Scriptures require it of the painfull and laborious; or tell how God gives ſtrength to get ſubſtance, Deut 8. 18. and, how without the bleſſing of God all a mans labor will com to nothing, Pſ. 127. 1, 2. Still therefore he is the great Benefactor, and muſt be ſo acknowledged. Without him, and ſome grace from him, thou haſt been idle, raſh, undiſcreet a ſpend-thrift, or croſt in thy way of getting.

Much leſſe think, What need I labour if God gives his bleſſings to them that labour nor? Not ſo: for he hath ſet an order from the beginning of the world, that in the ſweat of our brows we muſt eat our bread. Man is born to labour, as the ſparkes fly upward. Be not ſlothfull in buſineſſe. None may walk diſorderly, but labour with his hands the thing that is good. So that Gods preventing us with goodneſſe is no warrant for any to be idle, and caſt care away. Idleneſſe is a ſin, and ſuch are threatened to be cloathed with rags.

So in ſpiritual things: all are bound to a diligent and conſcionable uſe of the means of grace, whereby they may get into the favor of God, and be ſaved. Lie at the pool to be healed of ſpiritual maladies. Waſh in Jordan to be cured of the leproſie of thy ſoul. *Deſire* his brethren

were ſent to *Moſes* and the Prophets, to beleeeve them if they meant to eſcape the place of torment.

2 The Lord tells of ſixſcore thouſand infants in *Nineve*, which argues the hugeneſſe of the citie: twice beſore called a great citie, and now we ſee it muſt needs be ſo; by this proportion what were all the Citizens put together? Note 2.
Our infants regarded of God.

The Lord ſees and reſpects the multitudes of people that are in the world, young and old, infants and all that know not the right hand from the left; one hundred and twenty thouſand of them, millions in *Conſtantinople*, in *Grand Cairo*, *Paris*, other great Cities; one hundred thouſand families of Jews in *Alexandria* beſide the other Citizens; four hundred twenty and eight thouſand heads at *Rome* upon a juſt accompt; ſo of others, *London*, *York*, *Briſtol*, all particular Towns and Countreys. He that calleth the ſtars by their names, and counts the number of them, keeps accounts alſo of young children: And as he feeds the Ravens when they cry, ſo he provides for us and our little ones. He told *Abraham*, how his poſterity ſhould be as the ſtars of heaven, and as the ſands of the ſea ſhore for multitude, and how he meant to advance them. Pſal. 147. 3.

The reaſon whereof is taken from the infiniteneſſe of *Roſe*. his divine perfections: He makes all, and he preſerves all as a Creator: and as a Father, he undertakes by covenant for the godly and their ſeed, ſaying, *I will be thy God, and the God of thy ſeed*. Theſe *Ninevites* were heathens, and yet their little ones were thus reſpected. What then ſhall we ſay of Believers and their off-ſpring? Gen. 17. 7.

Now magnifie God in this his large, and yet ſpecial providence. In that *Pſalm* it ſtands among the arguments of praiſe and thanksgiving. *Ahaſuerus* by his great and long Feaſt did ſhew forth the Majeſty of his Kingdome: yet we read of no children among the gueſts: but our great Feaſt-maker gives entertainment continually to young and old, even all the millions in ſeverall countreys. Uſe 1.

ſee

ſee how the glory of God will ſwell in thine eyes. We admire great Houſe-keepers, who keep many in family, and provide for every one decently, and in very order. The Queen of *Sheba* was raviſhed in mind, to ſee the order and glory, and provisions of *Solomons* houſhold. But *behold, a greater then Solomon is here*, infinitely more gueſts, and better provisions.

2.
Comfort to
Parents

Again, this affords comfort to believing Parents, whom God hath bleſſed with abundance of Children, and ſometimes they have careful and heavy thoughts how to provide for them; eſpecially what will become of them when themſelves are dead and gone; alas poor creatures, what will they do? If they were grown up, and able to ſhift for themſelves, I ſhould care the leſſe: but they are young and tender, and my heart is much troubled for them. Now remember who looked upon *Nineve*, and there noted *ſix ſcore thouſand* who could not diſcern between the right hand and the left. And he is the ſame God ſtill, infinite in all his Attributes, and as loving to our little ones as ever he was to theſe of *Nineve*: one of them far better then all the Ravens in the world, and yet God feeds every of them: and the Angels have a charge of our Children as well as of our ſelves, *Mat. 18. 10.* and it hath been ſeen, that God hath raiſed poor mens Children, and ſet them among Princes, *Pſal. 113. 7, 8.*

Onely let Parents be adviſed in three things.

1. To lay hold upon the Covenant for themſelves and their little ones: get God to be thy God, and the God of thine. A careleſſe Parent in this reſpect is but a ſorry friend to his poor Babes. Mark to whom the bleſſing is entailed, *Pſal. 103. 17, 18.* *The mercy of the Lord is from everlaſting to everlaſting upon them that fear him, and his righteousneſſe unto childrens children: To ſuch as keep his covenant, and to thoſe that remember his commandments to do them.*

2. To pray for their Children, that they may be reſpected

ſpected in ſpecial love, and find mercy with the Lord; as did Father Abraham, *Oh that Iſmael might live in thy ſight!* Gen. 17. He that can pray, ſhould exerciſe his gift in praying for his poor Children. As for the Church, State, health, harveſt, other intereſts, ſo ſpecially for the ſouls of his Children, and their eternal welfare.

3. To give them religious education; bringing them up in the nurture and admonition of the Lord, as Parents are commanded, Eph. 6. 4. It muſt not be onely civil education, but religious. So did Father Abraham, and found it the way to obtain a bleſſing, Gen. 18. 19. *That the Lord may bring upon Abraham that which he hath ſpoken of him.* So did David to Solomon. So did Lois and Eunice to Timothy. And ſo do thou to thine.

And when this is done, be quiet, commit them to God and his providence, hope well of them even in dying: *his ſeed ſhall inherit the bleſſing.* Or if they miſcarry, it is their own fault, who fell from their good education, and forfeited your prayers, and Gods bleſſing withall.

3. We ſaw on Chap. 3. that even the leaſt in Nineve *Note 3.* joyned in the Faſt, yea and the very Cattel: all cryed mightily unto God to be ſpared: and now we ſee in the *Humbled ones ſhall be ſaved.* grant that is made, how the little Children and Cattel are mentioned.

They that bear a part in dayes of humiliation and faſting, ſhall find mercy with God in an evil time. Faſts ſhall be turned into joyful Feaſts for them, Zach. 8. 19. They that humble themſelves under the mighty hand of God, in due time ſhall be lifted up, Jam. 4. 9, 10. *They that mourne, ſhall be comforted,* Mat. 5. 4. *They that ſow in teares, ſhall reap in joy,* Pſal. 126. 5. *Sorrow endures for a night, but joy comes in the morning,* Pſal. 30. 5.

Obſerve here: the Jews had a ſolemn Faſt once every year, wherein they were to afflict their ſouls for ſin, that they might find favour in the ſight of God: And of this day two things are affirmed,

Ff

1. That

Lev. 23. 27.

1. That it was a day of *atonement*, that is, they should have their sins pardoned, namely in the blood of Christ who should come, figured in the blood of the sacrifices: Christ is the *Lamb of God that takes away the sins of the world*. Now this forgivenesse of sins is the *blesseddnesse of a man*, as Paul saith out of David, Rom. 4. 6. So that the everlasting welfare of a sinful soul depends upon the due humiliation for sin.

2. That in the evening of that day the Trumpet sounded for beginning the year of *Jubilee*; wherein every servant became a free-man, and every one returned to his land which he had any way alienated, Lev. 25. 8. and when the Church of the New Testament was to be shewed in vision to Ezekiel, it was on the same day of the same moneth, Chap. 40. 1.

Reas. 1.

And thus the Lord shews favour to them that humble themselves in fasting: 1. Because of those promises; not that there is merit in their humiliations: though the body should be pined with fasting, yet no merit: *bodily exercise profiteth little*. 2. Those that truly humble themselves, are brought to Gods bent, and are become such people as he would have them to be, Believers, new creatures, reformed, and walk with him in holinesse. He knows we cannot be perfect: but when he sees us rightly set, it sufficeth and gives content: *In Christ he is well-pleased*, and so with them.

Ex & Disson
Mat. 3. 17.

Use 1.

Those then wrong themselves, who distaste our dayes of humiliation. They share not in the *atonement*, or the forgivenesse of their sins. They miss of many temporal mercies which might be had. And they smart with divers afflictions, which to them are so many curses: as also are all outward blessings, Mal. 2. 2. *I have cursed your blessings*. And see Zach. 14. 16, 17, 18, 19.

2.

And if so, let all be willing to joyn in dayes and duties of humiliation, prescribed by authority: and do them in a right manner; that is, 1. With a *broken heart*, cast down

for

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for ſin, *Joel* 2. 12, 13. 2. With forſaking thoſe ſins which are confeſt and lamented, *Pro.* 28. 13. *He that confeſſeth and forſaketh them, ſhall find mercy.* 3. With doing the works of holineſſe, righteouſneſſe and mercy, which are quite contrary, *Eſa.* 58. 5, 6. Then follow large and precious promiſes, verſ. 8. And all other are accounted but hypocrites, when they faſt never ſo much, or never ſo often, *Zach.* 7. 5, 6, 7.

Conſider, and remember the *afflicting of the ſoul* in faſting: and what the Infants and Cattel could not do for want of underſtanding but meerly by force, do you perform voluntarily, and do it ſincerely, really, effectually. Such is the Faſt which God hath choſen: and this is the way to find favour with God. After humiliation comes exaltation.

F I N I S.
